A uery brefe treatise, ordrely declaring the pricipal partes of phisick, that is to saye:

Thynges natural.
Thynges not naturall.
Thynges agayns nature.

Gathered, and sette forth by Christopher Langton.

Anno dñi.
M. D. XLVII.

EXVR

¶ Wylm̃ Baldwyn.

¶ Who so desyreth health got, to preserue:
And lost, to procure: ought chefely to knowe
Suche naturall thynges, as therto maye serue:
Great knowlege wherof, this boke wil him show.

Whiche smal though it seme contayneth as much
Of arte to be knowen of them that are wyse,
As byg myghty bokes agastfull to tuche,
As well for the wayght, as for the heauy pryce.

Reade it therfore all ye that loue your healthe,
Learne here in an houre, elles where in a yere
Scarce red, the which Langton willing our welth
Hath englyshed brefe, as it doth appere.

To whome the free geuer of your so great gayne,
Yelde thākes & prayses, a payment for his payne.

Consule valetudini.

BRITISH MUSEUM

The contentes of this Boke.

¶ The firste boke.

Of what kynde of artes phy-
sicke is. Cap.i.
Of the sectes in Physycke.
Cap. ii.
The partes of physicke. iii.
The distribucion of Physicke in to three
fourmes. Cap.iiii
Of the numbre of thinges naturall. v.
Of Elementes. Cap.vi.
Of temperamentes. Cap.vii.
Of Humors. Cap.viii
Of the partes of maunes body. Cap.ix.
Of powers or faculties. Cap.x
Of Actions. Cap.xi.
Of Spirites. Cap.xii.

¶ The seconde boke.

Of the number of thinges not na-
turall. Cap.i
Of Ayer. Cap.ii
Of meate and dryuke. Cap.iii
Of exercise, and rest. Cap.iiii
Of Slepe and watche. Cap.v

of fulnesse

The Table.

Of fulnesse and emptinesse. Cap.vi
Of the perturbations and sudayne mocions of the mynde. Cap.vii

¶ The thyrd boke.

Of the number of thynges agaynst nature. Cap.i
Of the causes of diseases. Cap.ii
Of diseases. Cap,iii
Of Accidentes, Cap,iiii

¶ The fowerth boke.

¶ Howe to iudge of any disease. Cap,i
Of Urine, Cap,ii
Of the excrementes of the belly, Cap,iii
Of the Spettel, Cap,iiii
Of the Pulses, Cap.v

Finis.

¶ To the right high and mighty Prince Edwarde, Duke of Somerset, Protector of the kynges maiest. realmes and dominions, and gouerner of his most Royall person, Thristofer Langton wysheth health and encreace of all godlynesse.

PHisicke hath bene so afflicted & clogged wyth ignoraunt wryters (it were to tediouse to rehearce eyther theyr names or theyre opinions) that before Gallenes dayes, none knewe which was the truth. And though Gallen wrot orderly, yet by the iniurye of tyme, the best parte of his workes be lost, to the great hynderaunce of all suche as shalbe studentes in Phisicke: yet yf but halfe that that remayneth, were englysshed, I woulde then thynke y we shoulde haue al thyn-

ges in Phisicke a greate deale the playnar, to the great profit & welth of the realme dyuers wayes. For fyrst it woulde saue great expence of money, which vnlearned strangers dayly carrye awaye. Than it woulde be the safegarde of manye mennes lyues, whiche myght be able to do the king otherwyse right good seruice: And finally it wolde cause a great encrease of wisdome, whiche passeth bothe golde & precious stones. Wherefore I considering the wealth of the greater nũber, haue taken vpon me to wryte orderly of a great peace of phisicke which I dedicate vnto your grace not that I thynke it worthy so noble a Prince, but partly because I iudge you a man muche desirous to knowe suche thinges as be here set foorth for the bodyly healthe, &

partely

partely for that I trust your noblenes wil further al godly ententes: whiche yf ye doe, ye shall not only encorage me (whiche am but a lernar, and as yet a young student in Physicke) but other also (whiche are alredy perfect in the workes of Physicke) dayly to set foorth suche thinges, as may profit many, and hurte none. Thus I praye god graunt to youre grace in al your affayers, most prosperous successe, and after this trāsitory lyfe, joye without ende. Amen.

(:)

¶ The fyrste Chapter. Of what kynde of artes Phisicke is.

Eyng that I haue taken vpon me, to wryte a breefe treatyse vpon Phisicke, for the aloneye commoditie of ignorannt and vnlearned studentes in the same, I thinke it very necessarye and expedient to open and declare, both playnlye, and brefely what physicke is, whiche in Latine is called Medicina, & in Englysshe woorde for woorde, Medicine.

Hyppocrates in his boke de flatibus, whiche is as muche to saye, as in his boke of Spirites, or blastes, affirmeth that Medicine or Physicke, is nothyng, but the adiection of that that lacketh, or the

subtraction, or takynge awaye, of that whyche is superfluous, & redoundeth: the whych declaration or definition, Gallen alloweth in manye places, & trulie not wout a cause: For ther is no parte of phisike but it is cõprehended in thys finition. Auerroes in the. vi. boke, and the. i. Chapiter, of his gatherynges dothe define phisicke verye fetely, in these wordes folowinge. Medicina est ars factiuarum vna, ratione, et experimento inuenta, quæ tum sanitatem tuetur, tum morbum depellit. whiche is as muche to say in englysh, as Phisike is one of those artes whyche dothe make thinges inuented, or found out by reason and experiente, and the whyche partly defendeth health, and partly beteth away disease, and sikues.

Hero-

Herophilus woulde haue defi-
ned it, after this faſhion. Medicina
eſt ſcientia ſalubrium, inſalubrium, et
neutrorum.

Whyche in englyſhe is as fo-
loweth. Phyſike is a ſcience of
thynges holſome, & vnholſome,
and of neyther of bothe: Gallen
vſeth thys finition, in hys boke
ꝑ is called ars medica, not becauſe
he doth ſo greatly alowe it, but
becauſe yt ſerueth hys pourpoſe,
whyche is eaſie to be knowen of
that, that foloweth: where he ſay-
eth that this worde ſcientia, muſt
be taken in that place, accordynge
to hys common ſignificatyon,
and not as it ſignifyeth proper-
lye: wherefore phiſike is an arte,
and no ſcience, and ſeynge yt is
an arte, I thynke yt well donne,

to ſhewe in what kynde of artes it is: For there be many differences of Artes, but eſpeciallye. iiii. One is called in Latyne, Contemplatoria, whiche hath his ende only in the ſeyng and beholdyng of thynges, and maye well be called contemplacion or knowlege, ſuche is Arithmetick, Aſtronomie, & naturall philoſophie, for ther is none of theſe artes that doth any thing but is onlye ended in contemplacion and ſtudye.

There is an other which is called in Latyn, Actiua, in Engliſh practiſe, and conſiſteth in doynge, as dawnſyng, and harpyng, wyth other lyke.

The thyrde in Latyn maye be called Factiua, which beſyde the practiſe and ſtudye, leaueth behynde his woorke, as payntyng, & buyldyng,

dyng, and of this kynde there be two artes, for some make the worꝛkes them selues, as weuyng & tanning, and some correct and amend the thynges, whan they be made: as botchyng and clowtyng of old garmentes houses, & other thiges The fowerth in Latyn is called comparans, which in our tong may be called a gettyng arte, for it doeth make nothynge, but by studye, & industry getteth certen thynges as fyschynge and huntyng, these truly do make nothyng: but their study & labor is to get somthyng. And to be breke, Phisicke as Gallen sayeth, is a kynde of those Artes whiche restoreth theyr woorꝛkes nowe already done, and correcteth the same, and not of them whiche make theyr worꝛkes newe. For Phisicke of her selfe maketh

not her examples, as the arte of buyldyng, knyttyng, and weuing dothe. But as that arte that mendeth olde houſes, and piceth olde garmentes: ſo phiſike doth amend the euyll conſtitution of mannes bodye.

¶ The ſeconde Chapiter.

Of the ſectes in phiſyke.

YT is nowe alredye ſhewed, that phiſike is an arte which reſtoreth healthe beynge abſent, and defendeth the ſame beynge preſent, but howe thys art maye be gotten yt is not agreed vpon amongeſt all men, for ſome thynke experience ſufficiente to the gettyng of this arte, and do cal them ſelfes therof Empericos. Theſe be they that haue ther firſte reſpect vnto

vnto the heape of accidentes, and begynneth their cure of them, wythout any knowledge ether of the diſeaſe, or the cauſe, and they call the forſayde heape of accidentes in Greke, συναγωμήν, the whyche in Lattyn is called Congeries, and concurſus, and in Engliſhe a heape, and concurryng, or runnynge to gether. Secundarilye, they obſerue, and marke, in the cummynge to gether of Accidentes, Medicines which they know to be mete for the diſeaſe, onlye by vſe and experience. Thyrdely they lerne remedies of the hiſtorie, of ſuche as they haue before proued: Fowerthly they goe from lyke, to lyke.

For what ſoeuer remedyes they haue proued by experience, in manye men, and often tymes

but

(but alwayes they proue them in the same and lyke measure, otherlese by chaunce, and as a man woulde saye vnloked for, they marke and obserue them to be lyke, & to haue one effect) the same they vse boldly, nothyng curiouse in the inquyryng what facultie or nature they be of, that is to saye whether they be hote or colde, drye or moyste, & they beleue and credit the olde auncientes, whiche hath lefte in wrytyng, suche thynges as they haue noted and obserued by experience, & that ẏ thẽ selues haue obserued & marked, they cal in Greke, αὐτοψίαν, whiche in Englysh, maye be called theyr owne inspection, and looke what they haue obserued, & marked by chaunce, as yf a mã by fallyng from hygh, be woũded, or hurte, or els yf a man beyng sicke

and for

and folowyng his appetite, drike colde water, the whiche hath eyther done good or euyll, they call περίπτωσιν, which is to saye an obſeruacion made by chaunce. But whan they learne that that is marked by other, they call it in Greke, ἰσορίαν whiche may be called the obſeruation of other.

They vſe alſo to go from lyke to lyke, whyles they intermedle with ſuche thinges, as they haue not yet proued, although they be of one kynde, and this is called of them in greke, ἡ ὁμοίου μετάβασις, which in englyſh is a goyng from lyke to lyke, and by this rule they tranſfer one medicine to dyuers euyls, and from one place affected to another & from one medicine whiche they knewe before, to an other of the ſame kynde vnknowen.

The

The beginner of thys secte, was Philinus Cous, and Acro Agrigẽtinus, after these was Serapion Alexandreus, wyth other mo. Beside these, ther be other, whyche name them selues Methodicos, because they folowe a breke compendiouse waye in phisike, as though no man had wrytten of that arte before them, in any order: these men doe not only differ from the other sectes in wordes, but also take vpon them to inuent many newe thynges, in phisicke.

For they saye playnlye, that nether the place affected, nether the cause of the dysease, nether the age of the syke, nether the tyme of the yere, nether the nature of the cuntrey, nether the strength of the pacy-

pacient, nether the habit, or the conſtitution, of the ſicke mannes body, nether his former lyfe & dyet, doth profyt any thyng at all, to the curyng of the diſeaſe: therfore all theſe thinges ſet aſyde, they thynke it ſufficient, to haue a reſpect only to the diſeaſe. They wyl haue nothynge particular, but al common, therfore they ſtabliſhed certayne common rules, whyche in Greke, they called κοινοτητας, one of ther common rules is, that euerye diſeaſe, is eyther the byndinge of the bellye, or els of ſume other parte of the body, or els the ouer muche openyng of the ſame, or finallye, the ouer muche openynge and ſhuttyng bothe to gether in one parte of the bodye, as in example.

yf the naturall egestions be holden to long, then the party hath a byndyng disease they saye: but yf they runne to muche, that they call an open disease: And yf a man be bothe bounde and lewse together, than they call that sycknes a combynation of bothe the foxnamed euyls: as yf the eye shoulde suffer a fluxe, and an inflammation together, of the whiche, the inflammation is a sycknes that byndeth, and the fluxe an open disease: then theyr remedye in suche a case, is to bynde that that runneth, and to open that that is bou̅de, as if there be any inflammation in the shoulder or arme, what is their rule? what, but withoute deliberation, or consideration of the place affected, strayght to lewse the bellye, & yf it fortune bothe the forsayde euyls to

uyls to chaũce at one tyme, in one membre, then what do they vtterly neeglect that that is of the least daunger: and these be they which reprehende Hyppocrates, because he sayeth that phylicke is a longe arte, and that mannes lyfe is but shorte, for they saye that it is not so, but rather cleane contrary. For as they saye, yf al that is superfluous were cut out, phisicke myghte be easily learned in. vi. monethes. The begynner of this secte, was Syrus, Asclepiades scholer: after whome came Thessalus, Proclus, and manye other.

Moreouer there be other which be called Dogmatici, because they grounde all theyr doynges vppon reason. These do learne diligently the nature and cõstitution of all suche bodyes as they take in hand

to heale:

to heale: and doe marke verye dilygentlye, euerye day, the alterations of the ſame, beſyde this, they ſay, that yt is euerye honeſt Phiſition hys part, to know, and conſyder well, both the nature of the ayer, waters, and wyndes, and the place alſo wher the ſycke abydethe, and his accuſtomed diet, as well in meates, and drinkes, as bathes, exerciſes, & other thinges, to the end, that he may haue a ſure knowledge, bothe of the cauſes, & remedyes, of all diſeaſes. They wyll alſo that he be ſuche an one, that he be able, to proue by reaſon, what nature any kynde of medicyne hath, and that he be able to apoynt, (though he neuer ſawe yt before) what yt is able to doe, and they counſel euery Phiſition, to begynne his cure, accordyng to

the

the strength of the sick, and not as
ꝑ disease paraduenture shall wyll
hym: And they doe not denye,
but that experience is necessarye,
howbeit they denye it to be suffi-
cient to cure all maledies, and to
finde, and serche out, all thynges.
And also they say, ꝑ without re-
son, experience can hardly be come
by. The first author, and foun-
der of this sect, was Hyppocrates
Aous; withoute dowt, the moste
lerned, and noble Phisition, that
euer was; after hym came Dio-
cles, Pzaragozas, and Chrysyp-
pus, wt many mo, no lesse lerned,
then famouse.

¶ The.iii. chapter.

The partes of phisicke

THere be.vi. especiall par-
tes of phisicke, the firste
doth considere the con-

stitucion of mannes nature, & bo-
die. The second defendeth the bo-
die from sycknes, keepynge it in
healthe. The third inquireth the
causes, and accidentes, of sick-
nes, and diseases. The forthe con-
teyneth the knowledge as well of
thinges past, as also present, and
to come. The fifth showeth an or-
der and a way, how all diseases,
shoulde be healed: and this part,
is deuyded into thre other partes.
The firste of the thre, techeth the
healing of sicknesses, by diet only,
and therefore it is both the chefe,
and moste noble parte of physicke,
and without the which, the other
partes, which serue to the helyng
of diseases, can not be: and here of
it is, that Hippocrates wrot thre
great bokes of the remedirnge of

all

all feruent diſeaſes, by diet onlye, in the which boke, he proueth euydently, that of a lytell faut or erroꝛ in the diet of ſuche as be ſycke, foloweth death without remedy, the whiche thing yf it be true, as vndoutedlye it is, what be ſuch Phiſitions woꝛthye, as doe vtterlye neeglect the ſame, and thinke that they haue done a great feat, whan they haue wrytten a byl oꝛ two, to the appoticarie, takynge no care in the meane tyme, what manner of dyet, the ſicke kepeth.

The ſeconde paute, healeth by medicins inwarde, & outwardly taken. But there be medicins of.ii. ſoꝛtes, that is to ſay ſimple, and compounde, and firſt to the parfit curyng of the diſeaſe moſt neceſſaꝛy is the knowledge of the ſimple

and this care whiche is a greate charge, is commytted to such, as be vnlerned, yea and in many places (more is the pitie) to folish, & ignorant wemen: I wolde rather wishe, the handlynge of suche Jewelles, to be in the handes, of ỹ best lerned, and wysest Phisitions: For as it is a thinge to be laughhed at, if a Paynter know not his pensill, or a coblar hys nall, or a tannar his lether, so think ye that a Phisition is not to be laught to scorne: yf he know not the matter of that arte, which he professeth: But now adayes he is most set by, and had in the greatest estimation, which moeth ỹ least, & which can make one medicine serue a thowsande diuerse diseases, whiche is as lyke to be true, as one shooe to be mete & fit for so many

feet.

feet. And as for medicins, they be not worth a vyle ſtraw, except they com out of Ethiop, Arabi, or India, wheras for vs englith men, ther is non ſo good, as our owne Engliſhe ſimples: For it can not be proued, ỹ nature euer brought forthe any wher liuing creatures, where as ſhe left nothing to fede them wyth all, and lykewyſe as ſhe hath prouided meat, ſo hath ſhe medicyns alſo, but the ſuttylties of men, for their owne gayne, and priuat Lucre, hath browght to paſſe that al thing is oute of order, bothe in the ſhoppes of the apoticaries, and other places elles where. The thyrd part is Surgery, which is wrought by mannes hand, which Gallen commendeth hyghly, in many, and ſundry pokes.

¶ The .iiii. chapter. The distribution of Phisicke in to thre formes.

Oure forfathers haue distributed, and deuided Phisicke, into thre formes, or orders, and that for no other pourpose, but that yonge studentes of Phisick, might lerne diligently, and a greedele the better remember, what so euer they had red, in the monumentes of olde writers. The first order is of those thinges, of ꝑ whiche, mānes body is made of, and it hath plesed the forsayde elders, to call suche thinges, as oure body is cōpact, & made of thinges natural, because to the perfection of mannes body they be necessary.

The se-

The seconde order, is of those thinges, with the which, oure bodye is nourished, that yt may remayne in healthe: & these thinges be called not naturall, not because they be vtterlye agaynst oure nature, but because if they be geuen without discreció, they may make suche alteration in the bodye, as may extinguishe and abolishe vterlye, the lyfe.

The thirde order, is of such as hurt, and harme the body, and corrupt it, & therfore, they be called, thinges agaynste nature, because they be clene contrary to nature.

¶ The fyfth chapter. Of the number of thinges naturall.

Owe it is tyme to
speke of the first part
of Physicke, whiche
entreateth of the na-
turall cõstitution of
mannes bodie, & this part of Phi-
sicke, is not put firste, without a
cause: For no mã can do any good
with a medicyne, whiche is igno-
rant in the constitutiõ of mannes
bodie, therfore the thinges natu-
rall wherof mannes bodye is con-
pact & made, be seuen in number.

1 Elementes: as the fiere, ayer,
water, and erthe.

2 Temperamentes: as hote,
cowlde, moyst, and dry.

3 Humores; as blowde, fleume,
chollar bothe yelow & black.

4 Partes: as flesh, bone, brayne
harte, liuer, heed, and handes

5 Faculties: as Animall, vitall, &
naturall.

naturall.
6 Actions: as Animall, & natu-
rall.
7 Spirites: as animall, bitall,
and naturall.
These thinges I entend (god will-
ling) to expresse so well as the ste-
rillite of my simple wyt, will geue
me leaue, begynnyng first wyth
the Elementes.

¶ The fyrste, chapter.

Of the Elementes.

Ully ꝑ eloquent Ro-
main, counselleth ve-
ry wel euery mã, first
of all and before he
make any far ꝓce-
dynge, to defyne the thing, of the
which he pourposeth to entreat, to
ꝑ entent that euery mã may per-
ceyue what it is ꝑ is spokẽ of ther-
fore according to his counsell (I

will

wyll fyrst define what an element is: wherfore an element, (as Galen sayeth in the .viii. boke of the decrees of Plato, and Hyppocrates) is the lest part of that thynge, of the which it is an element, and of these amongest the hole nature of thynges, there be but fower in number, which is the fyer, Ayer, water, and yearth: and as of these all thynges naturall, haue there begynnynge, so at the length, they shall be resolued into the same agayne. For Hyppocrates sayeth, in a boke, which he entytelleth the nature of man, that after the soule is once dissolued from the body, euery thinge, wherof the body was of first, is returned in hys owne nature agayne, as loke what in the begynnyng was drye, that is

tour-

tourned in to drye, & what was moyste, becõmeth moyste agayne: and lykewyse heat is turned into heat, and colde, becommeth colde a gayne, but after these elementes be onçe mixte in the body they can no moze be called elementes, that is to say pure, and simple bodyes, & that ẏ is made of them, is a bodye mixt, and corruptible.

Therfoze as Gallen counselleth in the firste boke of elementes, go not about to serche out oz to finde in any naturall body, any thinge that is simple, and not mixt, oz compounded, leste thou lose thy peyne, but be contented yf thou se a member that is could, hard, and dzye, and a nother that is moyste, rare, and fluxible, to thinke the tone to come of the yearth,

and

and the other, of the water. And lykewyſe whan thou conſidereſt with thy ſelfe, in thy mynde, the nature of a ſpirit, then remember the ayer. For ſeing that the elementes, be the leſt partes of owre bodies, it is not poſſible that they ſhould be perceyued by any ſenſe. Yf theſe elementes wer not mixte all togethet, nether man, nor no other liuinge creature, coulde be made of them, for what part of the body they ſhould towch, they muſt of neceſſitie, corrupt the ſame. For ther is no part of the bodie that can abyde ſafe without hurt, or dammage, the towchynge of any thynge, that is ether extreme hote or extreme colde, moyeſt, or dryc. And herof it is euident that theſe elementes be not mixt in mannes bodye, as wheate, or barley, is

mixt in a hepe, for of the grayne ther is no alteratiō, seing after the mixture it remaynethe hole, but the elementes be so altered, and chaunged, that after the mixture, ther remayneth nothyng, but onely a signification of theire qualities, the which qualities, whiles they be in the elementes, altering the substaunce subiect to them, do cause the mutuall alteration, of ỹ elementes. Yt is necessarie for a Phisition, to consider exactlye, and diligentlye, the nature of the elementes, to the ende that he may knowe, howe health is made of the temperature, of heat, cold, dry, and moyst, and of the distemperature of the same sickenes.

¶ The seuen chapter.

Of temperamentes

Amongest

Amongest thynges naturall, the temperamentes, haue the second place, a temperament is no thinge elles, but a complexion, or a combination of ỹ fower elementes, or elles of heat, coulde, dry and moyst: of temperamentes there be .ix. differencis, of ỹ which one is temperat, be cause it exceedeth in no qualitie, the rest be all distemperat, of the which .iiii. be simple, as hot, cold, dry, & moyst, and .iiii. be compounde, as hot & moyst to gether, cold and dry, hot and dry, coulde, and moyst. The ix. difference, which I sayed before was temperat, may be taken .ii. manner of wayes, ether temperat simple and absolutly, or elles temperate in euerye kynde of thinges.

thinges: loke what is temperate simply, and absolutly, that in the respect of all thinges, is temperat and in it the elementes be equally mingled, and such a thinge must be knowen by cogitacion only, for other wayes it cannot, as Gallen is a manifeste witnesse in the firste boke, that he writ in the defence of healthe.

And that is temperat in every kind, in the which, is the same mediocrity of contrary elementes, as is conuenient to the nature, not only of man and beste, but also of trees, and plantes, and this temperament is in all them that be hole accordynge to there nature, and it may be knowen of hys functions, and officis, who is hole according to hys nature.

For

For he that can doe euerie thing well, which he is apt to doe naturally, is as hole as nature made hym, whether it be man or beſt or it be tree, or plant: as an apple tre is very well, or hole, according to his nature, whā he bereth a great number of good apples, and likewiſe an horſe, whan he runneth very ſwift. Therfore this is not the temperament, which is meſured by weyght, wherin ther is as many degrees of heat, as of cold, and of drynelle as of moiſture, for that is no where, nor can not be knowen, but by cogitation, as is a forelayd: but in this temperament which is in euery kynd of thinges the elementes be ſo mixt, that the temperament which commeth of the mixture, agreeth both to the nature of mē, beſtes, and plantes.

Therfore

Therefore it is called a temperament, accordynge vnto iustice, which measureth to euery man, not by weyght, but by dignity: wherefore what soeuer thinge exceadeth this temperament, ether in heate, could, dryness, or moysture, ỹ same is not temperate: and of the same that redoundeth it taketh ỹ name, as if it be hete that is superfluous then it is called hot, & loke what thinge hath more hete, then colde, that same is hote, & contrary, yf it haue more cold than heate, it is called could, & lykewise that that hath more moysture, then dryness, is named moyst: and agayne, yf it haue more dryness thē moysture, then it may be called dry: and here of it commeth ỹ summer is called hote, because it hath more hete then coulde, and wynter is called

colde, because it hath more colde then heate: further more if a thinge excede in heat and moysture to gether, or in colde and dryneſſe, or in hete and dryneſſe, or in colde and moyſture, then it muſt take name, of the qualities which excedeth: as yf heat and moyſture excede, then it muſt be called hote and moyſte: yf colde and dryneſs, cold and dry: and ſo of the other. And hereof it is euident, that ſumtyme one temperament is equall and temperate in one oppoſicion, and diſtemperate, and not equall in an other.

For yf it be not neceſſary, for that that is hote to be dry, but may be moyſt, then it may alſo be temperate, because the meane is nygher to the dry temperature, then is ꝯ moyſt: and lykewiſe an other temperature that is colde yf it may as

well

well be dry as moyst, may be temperate also: because the meane is nigher to the moyst temperature, then the dry is.

The same answere may be made of drye and moyste, that before is made of hote and colde. Therefore it is no maruayle, though there be sumthinge temperate in the one halfe, and not temperate in the other. But here thou must take hede, yf thou be axed of what temperature a man, an asse, or an oxe is, that thou answere not symply and absolutly: For to that that is spoken diuersly, and is diuerse also of it selfe, no man can make absolutely & simply a direct answere: Therfore before thou make thyne answere, ỹ must bid hym, showe ỹ ỹ mã, the asse, or ỹ oxe, whereof he douteth: then yf he dout of a man,

thou muste haue a respect to the perfit man, whiche (as Galen sayeth in the firste boke of his tẽperamentes) is neyther hote, nor coulde, and as he differeth from hym, so make answere, sayinge eyther that he is hot, or otherwise as thy iudgement shall lede the: but yf he doubt of a best, then thou must haue an eye to the hole kynde of men. For all other kindes, compared vnto it, are distemperat, & as he differeth from mankynde, eyther in hete, or otherwise, so shape hym an answere. And that thou be not deceyued, in makyng thyne answere, thou muste vnderstand, that heat, coulde, dry, and moyst, be taken diuersly: For firste they be taken absolutely, and simply, that is to say without any admixtion of other bodyes: and of

this

this sorte, the only elementes be hot, coulde, dry, & moyst: secondarely they be spoken by excelle, as whan there is in one thing, more hete then coulde, more dryneſſe, then moysture, or other wyse; and of this fassion bloud, fleme, wyne, oyle, & honny, be called hot, colde, dry, and moyst: and that, that is called hote, colde, dry, and moyste of this sort, is spoken yet .2. maner of wayes: fyrst absolutly, that is compared to no one alone, but to the hole nature of thinges, and of this fasshiõ a dog, simply, & absoluetly taken, and not compared to any thing alone, is dry: otherwise that is to say not absolutly, but cõpared to sum one alone, may be moyst, as to a pismyre. And moreouer, there be .iii. diuers maner of comparisons, the first is betwyxt

two

two of diuers kyndes, as a man to a beaſte. The ſecond is whan ꝑ diſtemperate is compared to the temperate of the ſame kynde, as a man compared to the parfit man, whereof we ſpake before. The thirde is, whan .ii. diſtemperate of one kynde, is compared together: as one man to an other, one lyon to an other, one horſe to an other. Whoſoeuer dothe diligently examin theſe thinges, may eaſly iudge of what temperament the iiii. tymes of the yere, that is to ſay ꝑ ſpringe, ſummar, autumne, and winter, be. For euery one of theſe by hym ſelfe and without compariſon, maye be called hote cold, dryge, or moyſt, & of this faſhion the ſpring is without all exceſſe, becauſe there is not as is in wynter, more colde then heat: nor

as

as in summar, moze heat the cold: lykewyse there is a mediocritie of dzyneſſe and moyſture, and therfoze Hippocrates ſayeth, that it is the moſt holſumeſt tyme of all the yere, and a tyme in the which there chaũſeth no deadly ſickneſs. Foz ỹ moſte part of the diſeaſes of the ſpzinge, happen by reſon that all the euyll humozs be dziuen from the innar partes, in to the ſkynne. Wherefoze the diſeaſes be rather to be imputed to the body, then to ỹ tyme of ỹ yeare. Foz what body ſo euer hath good homours, that bodye remayneth ſtyll in healthe, ſo long as the ſpzyng laſteth: paradueture it doeth not ſo in ſummar, autumne oz wynter, becauſe theſe tymes bzede oz encreſe euyll humozs: as ſummar encreaſeth chollar, & autumne melancholy, & wynter fleme & watriſh humozs.

It is poſſible, that ſum man wyll
reprehend my ſayinges, obiecting
the begynnyng of the ſprínge to
be coulde, accordyng to wynter, &
the latter ende hot, as in ſummar.
In dede I confeſſe no leſſe, then ỹ
begynnynge of the ſprínge, to be a
lytell coulde, and the latter ende, a
lytell hote, but not in exceſſe, as it
is eyther in ſummar, or wynter.
Wherfore it can not be called hote
and moyſt, as ſũme doe ſuppoſe,
becauſe it can not be hot and tem=
perat, both at one tyme. As for
ſummar by the conſent, as well of
the Philoſophers, as of phiſiti=
ons, is hot and dry, becauſe there
is in it more heat then could, more
dryneſſe, then moyſture. Autũmne
ſimply, and without exception,
can not be called colde, and dry,
as ſũme holde opinion, for it is not
coulde,

coulde, because there is as muche heate as coulde, seing the middle of the day is much hotter, then the morynynge and euenynge.
Therefore it is founde to be distemperat, in heat, and coulde, and so mixt of bothe, that it can nether be called hote, nether coulde.
Therefore it is full of perilouse diseases because it is distempered both in heate, and coulde: and because it hath more dryneſſe, then moysture, therefore it is called dry. As for wynter it is moyst, & could, not because it is more moyst & coulde, then ỹ other times of the yere, but because there is more moysture then drynes, more could then heate. Nowe that I haue so brefely (as I coulde) declared the temperamentes of the tymes of the yere, it is mete & cõuenient,

to

to shewe in as fewe wordes as I can, the temperamentes of the iiii. ages, which are chyldehode, youth, mannes state, and olde age: Chyldehode is from the chyldyng the space of .xv. yere next folowyng, and it is hote and moyst, and that is easie to be perceyued hereof, that the first constitution of the chylde, is of seede, and bloude, the whiche both be hote and moyst. Youthe beginneth where chyldehod endeth, & continueth .x. yeres: in this age ther is more fyrye heat, & lesse natural heat thē is in childehode as Galien witnesseth in hys second boke of temperamentes. Mannes state begynneth at .xxv. and continueth to .xxxv. the which tyme is hote and dry: Olde age beginneth at .xxxv. and continueth the rest of the lyfe, though summe

doe reken it but to .ix. and fortie yere, and it is colde & dry. ye shall fynde in other places, mo differences of ages, howbeit I thinke these sufficient, for suche as be not to deynty, and exquisite.
Whoso thinketh hym selfe not satisfyed, with this breefe exposition of temperamentes, let hym reade diligently Galenes .iii. bokes of temperamentes, and I dout not, but he shall be satisfyed. For I makyng haste to better and more profitable knowledge, cã not finde in my harte, to tary any lenger in this disputation, yet whoso euer shall dilygently examine in hys mynde that that is wrytte before, may easely (yf he be not halfe foolishe) gather ỹ rest which wanteth without a techer, or an instructar.

¶ The .viii. chapter of humors.

Humors

Umours be fower in number, that is to say, bloude, chollar, flewme, and melancholy: of the which, bloude is hote, moyst, and swete. Flewme is coulde, moyst, and vnsauery, lyke vnto the pure water: yelowe chollar, hote, dry, and bittar: blacke chollar, or melancholy, coulde, drye, sowre, and stipticke.

These humours be called hot, could, dry, and moyst, because they be so in power, and not in acte, and ther is great difference betwixte thinges that be hot of power: and thinges hot in acte. For that thing is hot in acte, which is hot alredy, and that is hot in power, which is not hot alredy, but may, and is apt to be hot afterward, & so we call bryne, or vinegar drye, though they

they appere to the eye to be moyst, yet experience hath proued them drye, because they consume the superfluous humours, bothe of flesh, & also other thinges. Wo han these. iiii. humours reserue theyr forsayde qualities, then the body wherein they be, is hole, and with out disease, and the before named humours, be called of the Physitions, naturall. The receptacles of bloud, be the vaynes, and pulses, but the bloud, that is contayned in the pulses, (as Gallen sayeth in his first boke, and first chapter of affected places) differeth from the blowde of the vaynes, in that, that the blowde of the pulses is both hotter, thynnar, & yelower. The well of the blowde, is the liuer, & not onely that, but also the first instrument of mannes body

and

and the naturall and true cullour of the blowd, is red: which Galen affirmeth in many places. Where blowde redoundeth the body is feat, fayer, mery, & pleſantly diſpoſed. Flewme, of cullour is white, which at the length by ỹ meanes of naturall heat, may be tourned in to bloude: and therefore ſeinge it is a nowriſhment but halfe boyled, nature hath prouided no propre, or peculier receptacle for the pourgynge of it. For flewme engendred in the ſtomake or mawe, be cauſe it is carryed together wt the iuice that came of the meate & drinke vp in to ỹ liuer, is at length by much alteration tourned into bloude, and that which is caryed together with the bloud in the vaynes, may ſkant be ſpared, becauſe it mittigateth the greate feruent, and outragious heat of

ẏ bloud: therfore it hath morenede to tarry styll & be altered, then to be pourged, & caryed away, but ẏ that remayneth behynde in the guttes, is pourged, & caryed quite oute at the fundament, by reason of the chollar cũmynge fro the lyuer (as Gallen sayeth in the .v. of his bokes, of the vse of the partes of mannes body.) The excrement which falleth frõ ẏ brayne in to ẏ mouth, can not properly be called flewme but rather muck, or sniuis: flewmatick bodyes be slothfull, slepy, fleshye, & soone hortheared, yelowe chollar hath his name, of his culour, & nature hathe prouided a proper place for it, which is ẏ blather vnder ẏ liuer: for it was necessary for it to be parted from the bloud, lest at the length ẏ hole body, should becumne yelowe, as it doth in the yelowe Jawndies.

Cholericke men be angry, sharpe wytted, nymble, and quicke in all theyr affayers, inconstant, and leane and good digesters of theyr meat: melancholy is the dregges and filthe of the bloud, and therefore it is blacke, as it appereth in the name: it were great daunger, for it to be left in the liuer, therfore the splyne is prouided of nature, to receyue it, the which splyne yf it drawe lesse then it should do, then the melancholy, or blacke chollar, is left with the blowde: by reason whereof the body getteth a black colour, or at the least a feuer quartayne. Men that be melancholy, be sottell, couetouse, greate frettars with them selues, vnfaythful, sad, and carefull, enuious fertull, and weak spyrited. The vse of these forsayde humors, is such

in es-

in especiall as foloweth. The bloud serueth to the nowrishment of the hole body, flewme helpeth the mouyng of the ioyntes, yelow chollar clenseth the intestines of of their flewme and filthe, melancholy healpeth ꝑ action of the stomake, (as Gallene wryteth in his v. boke of the vse of the partes, of mannes body) by reason ꝑ it drawweth the stomake together, wherby the naturall heat, is encreased: & the concoction of the meat, made much the more parfit. Sorranus an Ephesian borne, wryteth: that these humours rule the body by course, ethe of them. vi. houres together: as bloud begynneth at. ix. of the clocke in the night, & ruleth vntyll. iiii. of the morryng, yelowe chollar beginneth at. x. in the morryng, and gouerneth vntyll. ix. of

the mornyng, melancholy begin-neth at .ix. and continueth to .iii. in the after noone. Flewme begyn-neth at .iii. of the after noone, and lasteth tyll .ix. of the night. These humors, sumtyme lose theyre na-turall qualities wherby they hurt the body, and be called not natu-rall. Blowde becummeth vnnatu-rall, ether whan it putrifieth in the vaynes, be cause the pores be shut, or els whan it is mixt with sume other euyll humor, as in the drop-sy, where it is mingled w water, or finally, whan it is mixt, ether w ouer muche chollar, flewme, or melancholy, whereof it taketh a newe name, and is called eyther cholericke blowd, flewmaticke, or melancholy bloud: For it is neuer naturall, except in the mixture, it haue the rule and dominion. Of vnnaturall flewme, there be .iiii.

kyndes,(as Gallen wytnessyth in his second boke &.vi.chapter, of ỹ differences of feuers). The first is watryssh, & of the cullar of molten glasse, wherof it hathe to name citrine & is very cowld. The second kynde, is that which after ỹ hawking out, hath a swete taste, & is called swete flewme. The third is sowre of taste, & is not so colde as the citrine, & cowlder then the swete. The fowerth is salt, eyther by ỹ mixture of sũme salt humor. or elles by putrifactiõ, & is called salt flewme. Of vnnaturall yealowe chollar, there be.v.kyndes. The firste is yelowe, lyke vnto the yolkes of egges, & as Gallen sayeth is engendred in ỹ bayne̅s The second is colowred lyke leade, or garlicke & is bred in ỹ stomake or mawe. The thirde is of a rustycullour, & it also is bred in ỹ stomake.

The fourth inclineth sumwhat towardes grene, and is engendred in the place beforesayd. The .v. is of the cullour of the sea, and groweth in the stomacke also. Of melãcholy, or black chollar, ther is but one kynde vnnaturall, & it is sumwhat browne of cullour, and so sharpe and sowre that it eateth, & fretteth the body, where it goethe.

¶ The .ix. chapter, of the partes of mannes body.

The firste diuision of partes of mãnes body, is of those, that ỹ latten men call similares, & dissimilares, whiche in englishe, may be called lyke, and vnlike. For similares be such partes as be lyke vnto themselues in all thinges, which when they be diuided, or parted in sonder

the

the leſte of them kepeth the ſame name that the hole dothe, whereof it is part: and diſſimilares, be ſuch as are vnlyke them ſelfes in all thinges, which whan they be deuided or parted a ſunder, none of them can be called by the name ỹ the hole is, as in example. ¶ No part of the head, can (yf it be ſeparat, & parted, from the head) be called an head: no more can any part of the hand be named an hand, nor of ỹ foote, a foote: nor of the eye, an eye: yet euery parte of water is called water, and euery part of bloud, is called bloude, and euerye parte of bone, bone: and euery part of fleſh, is called fleſhe. Therfore theſe laſt reherſed be ſuch as the laten men call ſimilares, and the other be the ſelfe ſame, ỹ be called diſſimilares, or inſtrumentales. Gallen ſayeth, ỹ

the

the ſame partes, which the latyns call ſimilares, be the firſt elementes, and begynners of mennes bodye, although the ſelfe ſame, be common to bzute beaſtes alſo, foz ther is nether oxe, hozſe, ne dogge, but they haue pulſes, vaynes, ſenewes, tiinges, griſtilles, ſkinnes, and fleſhe, yet not in all poyntes lyke vnto man, and beſide theſe, other that man hath not, as hoznes, bylles, ſpowzes, & ſkales: of theſe, the other which be called diſſimilares, oz inſtrumentales, be made, as hed, handes, feet, & ſuch lyke. An inſtrumentall parte, differith from the inſtrument, becauſe that ſume of the ſame partes, before is called ſimilares, be inſtrumentes, and yet may not be inſtrumentall partes. Foz euery part (as gallen ſayeth) that bzingeth fozth a parfit actiõ,

is

is an inſtrument: wherof it commeth that the pulſes, vaynes, and ſenewes, be inſtrumentes, and no inſtrumentall partes. Of ỹ inſtrumentall partes, there be thre called cheſe, or principall: ỹ brayne, hart, & liuer. There are ſumme, whiche addeth vnto theſe, ỹ priuy partes, becauſe they conſerue and kepe ỹ kinde.

There be belonging to theſe, iiii. other, as to ỹ brayne, ſenewes: to the hart, pulſes: to the liuer, vaynes: and to the pryuye partes, the ſparmaticke veſſayles: beſyde theſe, there be certayne other partes of the body, whiche nether rule other, nor yet be ruled of other, but hath a faculte of them ſelfes, whereof they be gouerned: as bone, tiynge, ſkynne and fleſhe.

All

All ỳ partes of mannes body, haue nede of pulses, and vaynes, to the kepyng of ther substance: vaynes, to the entent ỳ they may be nowrished, and pulses for the kepynge of naturall heat in good temper. Hytherto I haue spoken generally of the partes of mannes body: whoso is wyllyng to haue a particular rehersall of all the partes, let them seke Galien, or Uesalius. For they haue writtē hole bokes, and greate volumes of them: and as for me, I haue written of the same, in an other place, so well as my wyt, lernyng, knowledge, and the sterilitie and baraynes of the englisch tong, wolde gyue me leue. Therfore if that I should wryte the same agayne, I shoulde both be ouer tedious to such as showld heare me, & also I showld breake

my

my promyſe, becauſe I haue pro-
miſed, to write a breſe, and a ſhorte
treatyſe, vpon Philicke.

The.x. chapter, of powers or faculties.

A Facultie, or a pow-
er, is the cauſe, from
whence the action
procedethe. There
be. iii. faculties, or
powers, diuers eche
to other, which gouerneth the bo-
dye, and be called Animall, vitall,
and naturall. The animall power
or facultie, cummeth from the
brayne by the ſenewes, & geueth
both mouyng and felynge, to eche
part of the body, and is author of
the ſenſes, and all voluntary acti-
ons. The vital power cummeth
from the harte, and is caryed in
the pulſe throughout the bodye,

wherto

wherto it geueth life: wherof it is euident, that the hart is the wel of lifely heat: the natural power, cõmeth from the liuer, and is caried to euerye parte of the body, by the vaynes, and serueth to the nozishynge of the same. This power, oz facultie, is deuided in .iiii. other powers, the first is attractiue, the second is retentiue, the third concoctiue oz alteratiue, the fowerth expulsiue. The attractiue power, is the same, by ý which, euery part of ý body drawyth to it, such iuyce as is mete and conuenient to nozishe it, and that iuyce, which is sooneste made like, is most conuenient foz nowrishment: therfoze this power, seing that it prepareth matter, to the nozishment of euery part, serueth to the power alteratiue, oz concoctiue. The retentyue

power,

power holdeth ỳ same which is al redy drawen, vntyl it be altered & chaunged: & this power also, serueth vnto the alteratiue, or concoctiue power.

The alteratiue power, hath name of hys action, for it altereth the iuyce, and at the length, maketh it lyke to the part, that is nourished. The expulsiue power or facultie, separateth the euyll from ỳ good, lest with long tarỳnge together, the one shoulde marre the other: & this as the other, serueth to the alteratiue power. These. 4. powers, be in euery part of euery naturall body, as Gallen witnesseth, in hys bokes, of powers or faculties.

¶ The. xi. chapter, of Actions.

An action, is an actuall mouyng, procedinge from a faculti̇e, and therefore the faculti̇e is alwayes the cause of the action, wherfore whan the power perisheth, ther folowe̅th no action at all: That which the action hath made & finished, is the worke: as bloud, flesh̄e, & bone, and as ye may call euery action a certayne worke of Nature, so ye can not call euery worke, an actiō: as flesh is a work of nature, & not an action. There is in ỹ body. ii. manner of actions. j. One is called Anymall, or voluntarie, which procedeth from the synowes, and muscules, & this is suche an actiō, ỹ whan it is, it may be ceased, & whan it is not, it may

be

be rayſed, as a man liſteth, as in example. The head, armes, and legges, may be moued, or holden ſtyll, as it ſhall pleſe the body, that hath them. This action is parted in to thre. The firſt is of feelynge, which is deuided in .v. as in to the action of ſeinge, hearinge, felinge, ſmellynge, and taſtyng. The ſecõd, is the action of voluntarye mouyng. The third, is the action, of the cogitation, memory, and reaſon, which of all the reſt, is moſt noble, and excellent. As for reſpiratiõn, is a voluntary action, becauſe it is in oure wyll to holde oure breth: or to let it go, which is euident of the ſeruaunt (that Gallẽ ſpeketh of) which held his breth vntyl he dyed. Wherfore it is euident, that ſũme voluntarye actions, be free: & ſum, ſerue the affec-

tions

tiõs of the body. For to walke any whither, or to speake with any body, or to take any thinge, be fre actions, but to ease the belly or to make water, serue the necessitie of the bodye. yt is possible for a mã, to holde hys peace (yf he haue so constitute with hym selfe) an hole yeare to gether, but to hold his excrement, or hys water .ii. monethes, or .ii. weckes, it is not possible. For they prouoke so oft, and greue a man so muche, that oftentymes, they wyll not abyde, tyll they maye be conuenientlye let forth, and lyke vnto these, is respiration, or the actiõ, of brething. For whosoeuer hathe his brethe stopped, but a very littell tyme, it is a greate doubte, yf he dye not fourth with all. But the naturall action, which is not voluntarye,

cummeth

cummeth of the vaynes, and pul-
ses. For let a man doe what he
shall, and yet they wyll doe theire
office, without any let. Amongest
the naturall actions, be reckened,
generation, Auction, nutrition,
Formation, Alteration, appetici-
on, attraction, concoction, retenti-
on, distribution, excretion, & such
other. But as for generation, it is
not one simple naturall action, for
in it is, bothe alteration, and for-
mation. The amplyfycation, and
increacement, in length, bredeth,
and depenesse, of all the vttar
partes of the bodye, is called auc-
tion. Nutrition, is the assimilati-
on, or makyng lyke, of the nurish-
ment to that, that is nurished: to
the whiche, apposition, and ag-
glutination or adhesiõ be necessa-
ry. For after that the iuyce, which
afterwarde

afterward shall nurish euery part of the body, is once fallen from ꝑ vaynes, it must first be put to, and then toyned or glued, & last of all, made like. It is very mete and expedient for euery Phisition, entending his pacientes healeth, diligently to consider all the actions, as well the animall, as naturall: because of them, the constitution of the body, is easy to be knowen.

For what body so euer is in healeth, the same hath all the actions parfit and sownde, and what body is sicke and diseased, it hath cleane otherwise. Moreouer the action for the most part, declareth the place affected. For there can be no action hurt, but that part or instrument, wherin it is, must be affected also.

¶ The.xii. chapter, of spirites.

A spirite

A Spirit is a subtyl, thynne, and bright substance, made of the finest partes of the blowd, that the power may be caried from the principall partes of ꝑ body, to ꝑ rest: wherby ethe maye doe hys dutie and office. There be in number, only .iii. spirites: the animall, vitall, and naturall. The animall spirit, hath his place, in ꝑ brayne, and being dispersed in the senewes, geueth the power of mouinge, and feling, to ethe part of the body: It is made of the vitall spirite. The vitall spirit, is in the hart, and is caried in the arteries, throughout the body, being the very cause of all naturall, and lyuely heat: It is made of the exhalations, or the dryest, and finest

partes of the bloud. Yf there be any naturall spirit, it is in the liuer and vaynes, and in dede to say the truthe, there is no greate nede for any spirite, to carry any power of nowrishing through the body, seing ỹ euery part draweth hys nurishment, euen as the adamante stone draweth yron: & beside this, the liuer hath no such matter, as any spirit can be made of. For if there were any matter, wherof the naturall spirit might be made, that muste nedes be the vitall spirit, of whome the animall spirite also, is made: but seing that the vitall spirit is engẽdred in the hart, and by the pulses carryed through the body, it had ben necessary, that there shold haue ben great pulses, from the hart to to the lyuer, whiche might haue brought

bꝛoughte ſo much vitall ſpirit, as ſhoulde haue ſuffiſed to haue made naturall ſpirite. Howbeit it is euident, ỹ there cummeth no atteries to the lyuer, but ſuch as be with the ſmalleſt foꝛ ſuch a pourpoſe, and then ther is no ſuch cauitie in the liuer, as is in the bꝛayne, oꝛ hart, where any generation of the naturall ſpirit, may be. Moꝛeouer, there is no velſelles pꝛepared of nature foꝛ the cariage of it, excepte a man ſhoulde ſay, that it is caryed with the groſſe bloude in ỹ vaynes, whych is not lyke: ſeinge the vaynes, haue but one cote, and that of no great thickenes, nether (ẏf that were true,) the vaynes ſhoulde beat, as ỹ arteries doe. Alſo there is no waye oꝛ enterance foꝛ ayer, wherof it might be nowriſhed as the animall & vitall be.

And agayne, the bloud of the lyuer, is so grosse, and mixt with other humoꝛs, that it is not mete to make any spirites of. Therfoꝛe, seinge that there is nether any ende, wherfoꝛe it showlde be made, noꝛ matter, wherof it could be made, noꝛ nourishment to pꝛeserue it, noꝛ a conuenient place, to make it in, noꝛ finally any wayoꝛ conduite, wherby it might be bꝛought in to euery part of the bodye: I may iustly, and not with out a cause, doubt of it, although it be a common opinion amongest ỹ phisitions, that there is a naturall spirite.

The ende of the firste boke.

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The seconde

boke.

¶ The.i.chapter, Of the number of thinges not naturall.

Thinges not natural, be.vi. in number.

1 Ayer.

2 Meat and drinke, or any thing, inwardly e taken.

3 Exercise, and reste, both of the body, and partes.

4 Slepe and watche.

5 Excretion, and retention, or fulnes, and emptines.

6 Affectes or perturbations of the mynde.

These be called thinges not naturall, because they alter oure bodies,

dies, and if they be not discretly taken, vtterlye abolish health: on the other parte, yt they be wisely and soberly vsed: they doe not only defende health, but also strengthen nature in all her woꝛkes and actions. Therfoꝛe they be in ẏ parte of phisicke, which defēdeth health And to the ende that no man, be ignoꝛant in ẏ vse of them, I pourposse bꝛefely, & in as fewe woꝛdes as I cā, to declare & shew the vses of eche of them alone by himselfe.

¶ The .ii. chapter, of Ayer.

Of thinges not naturall. Ayer is most necessarye to be considered, because ẏ naturall heat, can not

be

be kept in temper, without it, and because, we muste nedes receyue it into our bodies, be the weather ne uer so foule, and finallye there can neyther healthe be defended, nor disease cured, or remedied without it. Therfore it lyeth vs in hand, to take especiall heed, and diligent watche, that we minister it in due tyme and season, that it may be as it shoulde be, a cause of healthe, which no doubte it shall, if first we marke wel the substaunce of it, whether it be pure and clene, or grosse and thicke, or cloudie. That is ỹ best and most holsume, which is purest, not infected with no standinge pooles, nor no marrishe groundes, nor with the carren of bestes, nor with the putryfactiõ of herbes, fruite, or grayne, and such lyke.

Whan

Whan we haue well considered the substance of the ayer, then we must marke well the qualitie. For as to temperat bodies, the moste temperat ayer is holsumest, so to bodies distempered, ayer distempered in a cõtrary qualitie, is most holsum: as to suche as be cowlde: ayer that is hote, and to suche as be hote, cowlde: and to them that be dry, moyste: and to suche as be moyste, dry. But yf it happen so, ꝑ the ayer be not contrary of qualitie, then it must be prepared and made for oure pourpose by art: as yf the disease or sickness be hote & dry, then we must by sprinklynge of cowlde water on the paueinent or flooze, & by strawyng of herbes & be settyng vp of suche boughes as be colde & moyst, prepare ꝑ ayer & make it coulde, & moyst: On ꝑ

other

otherlyde, yf the disease be cowlde and moyst, then the house must be perfumed with such thinges as be hote and dry, vntyll the ayer also be made hote, and dry. In long diseases, ther is none so good a remedy, as to change the ayer: and therof it came, that so many going to saynte Cornelis, were healed & cured of the falling euyl: by changyng of the ayer, and not by myracle, as we poore fooles thought, kneling, & creping, to saynt Cornelis horne: but thankes be to the omnipotent, and euer lyuing god. and to oure noble kynge, such most byle abhominable ydolatry. is nowe well lefte here in this realme.

¶ Of meate and drinke. The.iii. chapter

I wolde

Woulde counsel e-
uery man, as well
the hole as ꝑ sicke,
to take good hede
what they eat and
drinke: For bothe
the goodnes, mesure, qualitie, eu-
stome, delectation, order, tyme,
houre, and age, must be conside-
red. Therfore he that purposeth
not to be sicke, nor to haue a sickly
body, let his firste care be to eat
suche meates, as make good iuice.

For there is nothyng so apt to
breede sickues, as is the euyl ha-
bit of ꝑ body, which is gotten by
feadyng of meates, that make e-
uyll and noughtye iuyce. That is
alwayes good meate, which is
light in digestyng, and thynne of
substaunce, and the which also
bredeth good iuyce: and that is e-
uill, which is contrary vnto it. His

next care ought to be, that he eate no more at one tyme, then is sufficient to serue Nature, & so he shall bryng to passe, that eyther he shall neuer or elles very seldome, fall in to any perilous disease: Howbeit ỹ Phisition shoulde geue great diligẽce, in dieting of the sicke, For a litell to much sumtyme, though the meat be neuer so good, maketh a fault incorrigible: & a quicke or sharpe sickenesse, & a sickenes that is long & slow, may not be measured bothe a like. For a sharpe, & a short disease, must haue a thinne, and a slendar diet: and a longe disease, a more fullar. Therfore the Phisiciõ in prescribing of diet, must marke well the strength of hys patient: & first according vnto hys strength, & then according to the nature of the sickenes, prescribe ỹ measure of hys meates and drinkes.

After the measure the Phisition ought immediatly to marke well the qualitie of the meates: for such as be hole, to the ende that they may kepe theyr health, muste be fed with meates of lyke, & not of contrary qualitie: and suche as be sicke, ought to be fed w meates of contrary qualitie: As they that be sycke for hete, must be remedied by meates that be conlde, & they that be sicke of colde diseases, must haue hote meates: and in diseases that be moyste, dry meates: and in dry diseases, moyst meates. Therfore suche as haue moyst bodies, as childrē, must be fed with moyst meates: and such as be sicke of dry diseases, as of feuers, must also be fed w moyst meates, the tone to kepe theyr bodyes moyst styll, & the other, to amende and correcte

their

their dryneſſe: and lykewiſe of the reſt. Such as be hote of nature, muſt eat hot meates, ỹ they may kepe theyr heat ſtyll, but yf theyr heat once waxe vnnaturall, then it muſt be brought in temper, by ỹ healp of ſuch thinges, as are colder: and yf they be ouer colde, by heate: and yf they be ouer moyſt, by dryeth: but if theyr heat, colde, dryneſſe or moyſture be naturall, & excede not, then it muſt be cheriſhed ſtyll with meates of like qualities, as I ſaid before. Next the qualitie conſider the cuſtume, for that ought not to be broken, except there be great cauſe whye, ſeing that ſuch meates as a man hath accuſtomed hym ſelfe vnto, although they be worſe, hurt not ſo much as the other doe, of the which he hath not accuſtomed to eat of. Therfore in

diseases, the Phisition may not be to busie, in pluckyng away their pacientes from theyr accustomed meates & drinkes: but if it happen so, that of necessitie there must be a change, then it may not be done rashely, or all at ones, but fayre & softly, and by lyttell, & lytell. For all sudden mutations, be daungerous. And it is mete for the Phisition to observe, in what meates ỹ sicke deliteth most. For suche as he hath pleasure of in the eatinge, the same the stomake embraseth more gredely: and digesteth or altereth much soner, & therfore they must be taken, & preferred before better, though they be worse. Furthermore he must take heed what order his pacient kepe in hys diet, for it is a preposterous ordar, to beginne with quynces or orynges

and

and ende with sallades, made of herbes, and oyle.
Take this alwayes as a generall rule, that that meat which is most easy to be digested, shoulde be eaten before that, that is hardar: & that also that is moyst, before that that is drie: and that that is leuse and slipperie, before that ỹ is hard and byndinge. Amongest other thinges, the time of eatyng wolde not be forgotten.
They that be hole, shoulde exercise thẽ selfes before they eat, & should not eat against theyr appetite, nor abstayne whan ther appetite prouoketh them: & they that be sicke, shoulde vtterlye forbeare, vntyll there fittes were in the declination, or ful finished.
Howbeit the disease may be suche,

and

& the pacientes strength so weake, ỹ it shall be nedefull to fede them, both in their fittes, & out of theyr fittes: howbeit I leaue that to the discretion of the Phisition. And I thinke it but well doone, to put you in remembraunce, what your diet should be, in the .iiii. seuerall times of the yere: In winter, moze meat and lesse drinke, and meates and drinkes that be hot and drye, as rosted meates, and wyne then may safely be dronken, withoute water. In the spring, we shoulde eat sumdele lesse, and drinke a lytell moze then in wynter, and eate also moze of flesshe, and change frō rosted to boyled: In summar we must endeuer oure selfes, ỹ oure bodies may be soft, and colde, and therfoze we must eat lesse, & drinke the moze, and eat foz the most part

boyled meates, & such as is colde. In Autumne we should eat sumthynge more then in summer, and drinke lesse, and of bygger drinkes be sumthinge more bolder then in summer. And as the tyme is to be considered, so is the age also. For chyldren must be fed, with moyst meates. And such as be not yet at their growth, because their bodies be more temperate, muste haue, more temperate meates. And lusty men such as is alredye paste theyr growth, because their bodies be hot, and dry, shoulde haue lyke meates, that is to say suche as is hot & dry: olde men because their bodies be ouer cold and dry, must be fed with meates, that be hote and moyste.

¶ The.iiii. chapter. Of exercise, and rest.

EVery softe mouynge, is not an exercise, as Gallen sayeth, but ẏ that is sũthing vehement, as lepyng, coytyng, runnyng, tennys, footbale, shootyng, and such lyke. Exercise hath many notable commodities but .3. in especiall: the hardnes of the instrumentes, the encrese of naturall heat, and the more vehement and quicker mouynge of the spirites: & eche of these hath hys peculier, and particuler cõmoditie. The instrumentes by meanes of theire hardnes, may endure to labor the bettar, and also perfourme theyre actiõ more easely. The encrese of naturall heat amendeth the alteration, and concoction of the meat,

wherby

wherby the body is much ꝑ more luckely nurished. The quicker & vehementer mouynge of the spirites, healpeth to pourge the excrementes, bothe by the raynes, skinne, & guttes. Exercise bringeth these cõmodities to ꝑ bodye, yf it be takẽ in due tyme, or elles it hurteth more then it profiteth: for yf it be taken whan ther is ether any crudities in ꝑ stomake, or baynes, it will fill all ꝑ body full of euyll humors, by reason that ꝑ crude, and rawe iuyse, is plucked in to eche part of the bodye. Wherfore exercise, shoulde ether be taken before meat, or elles after that ꝑ concoction of ꝑ stomake & liuer is ended: & ꝑ parfit knowlege of this tyme, is taken of ꝑ vryne. For whan the concoction of the liuer is donne, then the vryne waxeth yelowe.

Howbeit the very best tyme of exercise is whan yester dayes meat is throughly digested: as one time for exercise, is better thē an other, so one kynde of exercise, profiteth ỹ body more then an other. That is ỹ beste kynde of exercise, in the which euery part of the body, sustayneth lyke labor and payne, and yet in the same there may be committed many errors and faultes: for it may be to much, or to littell, yet of bothe, lesse hurteth to lyttle. Therfore the exercise, wolde continue so longe, vntyll the bodye swellethe, and waxinge read, beginne to swete all ouer: and whan any of these tokens chanceth, then the exercise wolde be sessed incontinent, lest the good iuice be expelled together with the euyll, & so the body shal be made leaner, and

dryer,

dzyer, which wyll hynder the gro-
inge. As exercise, yf it be discretely
mynistred, pzeuayleth much to the
defence of health, so rest and quiet-
nes, yf it be not taken in his tyme,
filleth ỹ body full of sickenes: Foz
it causeth cruditie, which is ỹ mo-
ther, and roote in manner, of all
daũgerous sickenes. There be ma-
ny good tymes foz rest, but the ve-
ry best tyme, as Hyppocrates wit-
nessith, is whã the body is wered
with labor, and exercise. Foz then
he sayeth, that ỹ rest taketh awaye
the werinesse.

¶ The .vi. chapter, of slepe, and watche:

Slepe is the rest of ỹ
animal power, or as
Aristotell sayeth, the
pzivation & takynge
away, of the senses,
whiche

whiche cummeth of a profitable humor, fallyng from the brayne into the senewes. Of slepe the body receyueth many profitable commodities.

For whiles the animall power resteth, the naturall power laboreth most strōgly, by reasō wherof the meat is well digested, and ỹ bodie luckely nurisshed.

There be .iiii. thinges, whiche in slepe, wolde by earnestlye loked vpon.

The firste is the sleping tyme, as the night, which for slepe of all other tymes, is moste conuenient: both because the night is coulde & moyste, and because that then, all thinges is quiet wout any noyse. I wolde counsell no man to slepe on the daye except he feele ether a great

great wearinesse in al his body, or haue not slept ỳ night before, and yet then it wolde not be taken vpon a full stomake neyther, but rather fasting, and emptie.

The second is the quantitie, for slepe yf it continue to long, beside other incõmodities, it letteth the pourginge of excrementes.

The thirde, is the lyinge a bed, for therby the disgestion maye be eyther furthered or hyndered.

Wherfore first it is best to lye vpon the right side, and then vpon ỳ lift, that the meat, and drinke, may go lowe ynough, and the mouth of the mawe shet the better.

As for lying vpon the backe, it is vterly condemned of all men, for it is the cause of many perilous diseases, as the apoplexie, & such lyke.

The

The fowerth thing, which must be considered in slepe, is the nature of the dreames: for by them the Phisition shall haue a great gesse of what quality the humor is, which redoundeth and is superfluous. The Phisition ought to be as diligent, in the ministration of slepe, to them that be sicke, as to them ỹ be hole. For as all other thinges, so slepe, yf it be not well ordred & taken in hys tyme, may hurt very muche. It hurteth them moste, whiche haue any of theyre innar partes inflamed: wherfore such must be kept from slepe, lest the inflammation be encreled withall: and moreouer in shakynge feuers, the sicke ought to be kept waking, whyles the colde shakynge endureth, lest the natural heat, & bloud be drawen in to muche, by reason whereof,

whereof, the feuer wyll be much ẏ more stubberne to be cured. Such as be hole, and without sicknesse, muste beware of ouer much slepe, lest ẏ good temper of theyr braine be quite marred, & theyr strength also cleane resolued: and of the other syde yf they watche to much, theyre bodies shall be filled with rawe humors: therfore it must be vsed, nether to much, nor to lytell, but moderatlye, & in a meane. Of slepe & watche, much more might be written, howbeit, this maye suffise well ynough, at this time.

¶ The. vi. chapter, of fulnesse and emptinesse.

GAllen sayeth ẏ there is .ii. kyndes of fulnesse. The tone is whan the qualytie alone excedeth, and the

the other, whan the humors be growen to much in quantitie.

Ther is also yet an other kynde of fulnesse, which is called repletion, and that is properly of meat and drincke.

Howbeit Galē maketh .ii. kindes of repletion, the tone is, whan the veselles be so ful, that they can not receyue easylye any more, as whā a man hath eaten so muche, that his bellye seemeth to be extended withall: and the other is whan ỹ power is loded to muche, though the veselles be not halfe full, as whan a man eateth more meate then nature or the power that gouerneth hys body, can digest.

Yet the abundaunce of humors, is deuided in to mo kindes, for whan all the humors doo abound to gether, it is called of ỹ grekes, πλήθ

ὕδρα, and of the latines plenitudo, and in englishe, it maye very wel be named fulnesse: So whan the bloud only redoundeth it maye be called fulnesse, because it is not so pure, but that there is bothe chollar, flewme, melancholy, & water in it: and this fulnesse is mente.ii. maner of wayes, as whan the holowenesse of the vaynes is filled, so that the vaynes swell withall: or elles whan the power that maketh blud, is not sufficient to alter or digeste that that is contayned with in.

Whan the bodye is filled, eyther with yelowe chollar, melancholy, flewme, or watrish humors, then it is called Cacochimia, whiche in Englishe, is as muche to saye, as euyl, and naughty iuyce.

I could

I coulde neuer nether in Gallen, nor in any other notable author, find any mo differencis of fulnes, then is afore reherſed: therefore ſeinge that I haue brefely, ſayed all that I can concernyng the differences of fulneſſe, or repletion: it remayneth behynde to ſhewe my mynde concernyng the differences of emptineſſe, or euacuatiõ, which may cum many wayes: as by lettyng of bloud, pourgyng of ỹ belly by medicyne, by the lettyng to boxing glaſſes, by faſtinge, by ſleepynge after hungar, by bryne, by drawyng out of the ſpettill, by bledynge at the noſe, by bryngynge downe of wemens flowers, by the Hemorrhoides, by carnall copulation, by inſenſible euaporation. Of the which I entend to ſpeke of eche in hys ordar. The body, hath

most

moſt nede of bloud lettinge, whan the vaynes be ſo full, that they be extended withall: For than it is a preſent remedy, and howe muche the more a man fealeth hym ſelfe heuyer then he was wont to be, ſo much that kynd of fulneſſe which is referred to the ſtrength, is encreaſed: but then the veſſelles, are thought to be full, whan the body is much extended with prickynge paynes, & then the Phiſition may be bolde to open ỹ vaynes, ſo that ỹ pacient haue cõpetent ſtrength, but the other kynde of repletion, may not alwayes be remedied wᵗ bloud letting, but ſumtimes other wayes, as by faſtynge, pourging, and ſuch lyke, & it is as neceſſary to opẽ the vaine, whan by meanes of ſũme ſtroke, or for ſũme greate payne & greſe, or by the debylitie

of

of sūme part, the blonde is inflamed, as it is in the kyndes of fulnesse, or repletion before named: to be brefe whan so euer the disease is outragiouse, yf ẏ strength serue, ther is nothyng so necessary as to let bloud. Amongest al other thinges in lettyng of bloude, the age must be considered: for childrē before. xiiii. yeares be ful complete & ended, & old mē after they be past lxx. yeres ought not but vpō great considerations be let any bloude: Howbeit, if in this age they be ful of bloud, and haue good strength, and yf the tyme of the yeare also serue, and the disease be such, that it requireth bloude lettynge, the Phisicion maye boldlye open the vayne a lyttell. Therfore the number of the yeares are not onely to be considered, but the complexion,

or the

or the habyt of the sicke mannes body also. For sume at .lx. yeares, may abyde more, then other sume at .l. wherfore whan the strength serueth, & the sickenesse requireth the takynge awaye of bloud, the phisitiō may boldly, & at one time, take away as much as shal be cō=ueniente, to the curyng of the dis=ease: but in case the strength of the pacīente be feble and weake, then the bloude wolde not be taken a=waye al at one tyme, but rather at twise, or thrise, as the sicke, mays departe withall. In extreme bur=ninge feuers, if the strength serue, the best remedy is, as Gallen say=eth, to let bloude, vntyll the bodye waxeth faynte, and swoune with all, for the coolynge of the body, wyll extinguisshe the feuer, and in manye, bothe lose the beelye,

and

and also prouoke sweate. In letting of bloude, the naturall constitution of the body, must be wel loked vpon, for they that haue great vaynes, & be nether to leane, nor to whyte, may spare more bloude, then they ꝑ be very leane, & whyte, & haue but small, and litell vaines. The region, may not be forgotten nether, for such as doe dwell in regions which be very muche distẽpered ether w heate or colde, may not abyde the takynge awaye of much bloude, because that theyre bodies whiche dwell in the colde region or contrye, losing much naturall heat w theyr bloud, waxe afterward to colde: & the strength of theyre bodyes whiche dwell in ꝑ hote contrey, is afterwarde dissolued or dissipate, w ouermuche heate: and by this reason, nether

summar,

ſummar, nor wynter, be conuenient to let bloude in, but the ſpringe only, becauſe that it is temperate. As cõcerning what time, or houre of the daye, Gallenes counſell is, that theye that be hole, in the morninge, within an houre after that they be riſen, & they that be ſicke, at all houres, both of the day, and nyght (ſo that their ſtrength and ſickneſſe do ſo require.) The Phiſitiõ ought before he let any baine be opened, to inquire diligently of hys formar life, and diet: For yf he haue liued ydellye, and haue bene fed with ſuch meates as nurriſhe much, he may take boldly & without feare, ỹ greater quantitie of blud, howbeit yf he haue bene a greate riottour, & a common dronkarde, then Gallen ſayeth that it is mere fooliſhenelle to do any thynge at

all, for such by theyr intemperat lyfe, wil fil as fast as they be emptyed. In bloud lettyng, the especiall care ought to be, of the vayne. For seinge that ther is .iii. vaynes in the arme, ꝑ innar vayne, which is called of the Surgiens, basilica, and is the lyuer vayne, shoulde be opened, for all swellynges, or payne vnder the necke. But the vtter vayne, which is called cephalica, & in englishe the head vayne, owghte to be smitten whan the partes aboute the necke be troubled, as ꝑ head, and face. The middell vayne, which is called Mediana, wolde not be medled with, but there as the other vaynes, appere not. There be vaynes also at the knees, and ancles, which whan ꝑ disease lieth lowe, is most meet to be opened. The last care, and charge showlde be, of the stintyng

of the bloud: For how much the better it runneth, so muche the soonar it wolde be stinted, or stayed: but after that ỹ vaine is ones smitten, it shoulde not be stayed, vntyl ether that the bloud, or pulse were chaunged. The seconde way of emptiynge the body, is by medicyne receyued in to the stomake. which should not be vsed but whā the body is replete with euyll, and corrupt humors: wherfore such as be in healthe and haue good and swete humors, Hippocrates wold in no case to be purged, by any medicine, for feare of dissoluing theyr power. But such as haue nede of pourgynge, must first make them selfes apt & meete for the same, by bathes & eatyng of moyst meates: for so they shall delyuer theyre guttes from obstructions.

Howbeit yf the humoꝛs be thicke & clammy, then they muſt be made thinne, & ſubtell and apt to runne, by ſuche decoctions & ſyꝛupes as doe incyde groſſe matter. But yf ỹ humoꝛs be thinne and ſubtell, thẽ they haue no nede of any pꝛepaꝛatyue, and the Phiſition ought alwayes to obſerue, that he pourge no humoꝛs whiche be crude and rawe, except foꝛ theyꝛ multitude they ſwell the bodye, then without any moꝛe delyberation, they muſte foꝛthwithal be taken away with a pourginge medicyne: leſte the ſtrength of the body be diſſolued, oꝛ the fyerye heat of the feuer encreſed, oꝛ finally the humoꝛs be dꝛyuen to ſũ pꝛincipall part, whereby Nature ſhalbe leſſe able to deliuer the body: Foꝛ yf nature be not holpen befoꝛe that tyme, ſhe

ſhall

shall be in suche a rage, that no thynge can be done well or orderlye in the bodye. The next care is what humor should be pourged. Therefore the Phisition shoulde take heede that he pourge no moo humors, thē be hurtfull to the bodye: As yf fleume do redounde & hurt ỹ body, it only is to be pourged: yf chollar, ether yelowe, or blacke, offende the bodye, then he should vtterly abstaine frō fleume and likewise whan water aboundeth, it only shoulde be taken awaye: for as Hippocrates sayeth, if such humors be pourged, as ought to be, it profiteth the bodye, and is donne, withoute gryefe or payne, but elles it is cleane cōtrary. Beside this, the time of ỹ yeare woulde be considered, as well in pourging as in lettyng of bloud.

For

For there be summe tymes of the yere in the whiche it is very madnesse to lewse ỹ bellie: For in winter, whan it is frost or snowe, or in summar, when the heat is outragious, whosoeuer is pourged shal be much the worse for it: and yet of both times, the lesse mete for pourgyng, is the summar. For then the body is so adust, with heate of the wether, that it is not well able to beare the sharpnesse of the medicyne, and nature also beinge made weake with the heate of the summar, is more weakned of the medicyne: insomuch that many being pourged then, fall sicke of feuers, & be quite destitute of their strength. Therefore the spринge tyme, of all other tymes of the yere, is moste holsome, bothe to powrge the body, and to let bloude.

In

In pourgynge the body, the re-
gion also must be considered. For
yf it be very hot, it letteth the wor-
kinge of the medicyne, because it
drawethe the humors in to ỹ skin,
and the aboundaunce of heate
healpeth to dissolue the strengthe.
The age may not be forgottē: For
chyldren because they be not yet
at their groweth, be nothing mete
for pourgations: lykewyse olde
mē whē they waxe weake, shoulde
not be troubled wt any medicines.
And as in all euacuations, so in
pourging of the belly, the strength
of the sicke must be earnestly loked
vpon: For so longe as the sicke,
maye abyde easilye the taking a-
way of his humors, he may safe-
ly be pourged, & no longer though
all be not gone.

In

In leuſyng the belly, behement & ſtronge laxes, be vtterly to be abhorred: for beſydes that they weaken the ſtrength, they hurt marueloufly the ſtomacke. Laſte of all in pourgyng of the bellye, the excrementes wolde be taken heede to, of the Phiſicion, becauſe he may diuine diuerſe thinges bothe of their ſubſtance, qualitie, and coulour.

The thirde way to cleanſe the bodie is by vomit, wherof Nature hath much good: For they that vomit often, for the moſt part be alwayes hole. For there is euacuation made as well of flewme, as of chollar: by meanes wherof, the ſtomacke is not filled with euyll humors & the head findeth muche eaſe. Vomiting is moſt profitable for them that be cholerick, hauing large breſtes, ſhort neckes, & wide

mouthes,

mouthes, it profiteth also to such as by meanes of great eatynge & drinkinge, reserue crude, and rawe humors in theyr stomakes: yet he that wyll be hole and pourposeth to be olde, let hym not be to busye with vomittynge: For the muche vse of it causeth deafnesse, & hurteth the eyes, it breaketh ỹ vaynes of the breste and lunges, it offendeth the teathe, and causeth head ache. Therfore it is ỹ Philitions dutie to declare, who is apt to vomit, and who is not. For suche as be not apte to vomit, shoulde be pourged dounwarde, and in no case constrayned to vomit: such as be not apt to vomite be they that be betwixt fat and lene, hauynge theyr brestes narrowe, and theyr neckes long: and such as be leane, slender, and haue wyde brestes, & shorte

shorte neckes, be apt to vomit. In vomittyng the excrement must be loked well vpon, for the sight of it, shall amend the coniecture of the Phisicion. The forth way of emptying ỹ body, is by boxyng: which (as Gallen sayeth in hys boke ỹ he wrote of boxing) doth not only make euacuation and drawe oute muche matter, but also easeth the payne, and diminisheth the swellyng, dissolueth wynde, and styreth vp appetite where it was almost lost, confirming the strength of weake stomakes, calleth againe life in swounes, and fayntynges, it drayweth also swellynges and fluxes, from one part to another, & stinteth bledyng, and stayeth womens flowers. There be .2. kindes of boxing, on is without any scarifiyng, which preuayleth moste in

drawing

drawing backe of humours, as in ỹ drawing back of wemens flowers whã they rũne to much, & these be light boxing glasses, which be vsed wout scarifiyng. The other is w scarifiyng, which is vsed in hard swellynges, cummynge of melancholy, or whan ỹ partes be troubled w the fluxe of any sharpe matter, whiche muste be drawen from one to another: & in sharpe & quicke diseases, wheras ỹ pacient may spare no bloude: scarifyinge profiteth watryng eyes, and also paines, both of head, brest, & backe The .v. kynde of emptying the bodye, is by bathe, and here ye muste marke that there is .ii. kyndes of bathes, one is naturall, and an other artificiall. That is called natural which springeth of his owne accorde, without ỹ healp of mãnes inuention.

Of

Of naturall bathes some be hote by the mixture of niter, salte, allume, brimstone, chaulke, lyme, yrō, copper, goulde, syluer & tinne, which ether lieth in the bothom of the bathe, or elles in the rockes, or hylles from whence the springe cūmeth, whereof water taketh his qualitie: & by this reasō, ỹ bathes which be in a towne, called Bathe here in Englande, be hote: to the great admiration of all ignorante people. These kyndes of bathes be good for suche as be diseased in their ioyntes or haue crude, & raw matter in theire bodyes, and be diseased ether with pockes, pyles, or emeroides: but for men, that be in health, and haue swete humors they be nothyng mete, yea and the vse of them, is very perilous. Artificiall bathes, be made by mannes

nes witte, therefore they be not in all places lyke: But here in Englande they be nothing so commendable, as in Germany and other places. For here there is but one hotte house, and therefore the subtell parte of the humor is drawen out, and ỹ grosse is left behinde. But in Germany, & in other places, they haue diuers houses, first one, wher they put of their clothes & an other where they be annoynted and rubbed, and in the thyrde house they sweate and be washed: the forthe house is not so warme as the thyrde, & the fyfthe is sumwhat colde: nowe that I haue declared the partes of the artificiall bathes, whiche were vsed in the olde tyme, and yet be in many places, I purpose to shewe in as fewe wordes, the commodities of

the

lame, begynnyng with the firſte part, which is a warme houſe pre-pared with fire, or wyth warme water and ſwete herbes, to the entente that the littell porez of the ſkynne may open eaſilye, and the hole body with all the humorz, be ſumwhat warmed. The nexte houſe beinge ſumthynge warmer, ſtirreth vp the ſpirites, and diſſolueth the groſſe humorz, and the rubbyng with the annoyntynge, correcteth & amendeth the hardnes of the ſenewes, ioyntes, and loynes: the thirde houſe by hys greate heat, diſſolueth mightilye the groſſe humours, by meanes, wherof nature pourgeth the bodye of them: and the luke warme water, moyſteth the hole body, & taketh away werynelſe, yf ther be

any

any in the vtter partes: ẏ fowerth house, because it is sumwhat coldar, reducethe nature by litell, and litell, to here pristinate state. The fifth by meanes of his colde, shutteth agayne the pores of ẏ skinne, which beateth the naturall heate in, and causeth good concoction, amendyng the action bothe of the stomacke and liuer. The sixt kinde of those thinges which lewseth the body, is sweat: and it ought to be prouoked whan any euyll humors, is in the innar partes, as in feuers & pestilent agues.

It may be prouoked diuersly as by the heate of drye bathes, hote stones, & yrons, or by swete herbes and warme water, ether in pottes or in blathers. But in all vehement, and sharpe diseases,

and

and especiallye in hote agues, the Phisicio shoulde take great hede of the sweat, markynge very dilygentlye which is good, and whych is euyll: For by them he may coniecture muche of the cause of the greke, but as Hyppocrates sayeth, those sweates in feruent and hote diseases, which cõmeth in the iudgyng dayes, & doe ende the feuer, be best and most holsume: and it is not euyll whan the patient sweateth in euery part of hys body, so hys paynes waxe lesse withall: but whã ỹ body sweateth muche, and the paynes encrease, it is not good: Howbeit it is worst of all, yt the sweate be cold. And whan the face, head, and necke sweat onlye, if it be in any hot ague, it declareth dethe whichout any remedy. In prouokyng of sweate, the Phisition

on

on shoulde take hede, that it be not to much, for feare of dissoluyng of the strength of hys pacient. The seuienth kynde of euacuation is exercise, wherof we spoke before in the lowerthe chapter, of this same boke. The .viii. kynde is abstinence, or hungar, which doth not extenuat nor make euacuation of him selfe, but by meanes that that is not restored which w abstinence or fastinge, was wasted. Fastyng or abstinẽce may be takẽ .ii. wayes eyther vtterly to forbeare bothe meate and drinke, or elles to take so much, as is sufficient to kepe the soule and the body together, and no more. Ther is nothyng, that so muche profiteth ether the sicke, or the hole, as doth abstinence, yf it be taken in due tyme and orderly: and therfore Plinie, (none of the

worst wryters of Phylycke) commendeth sobrietie in meates and drinkes, sayinge that it is verye profitable for all men to be temperate in their diet. And the very father of Phisicke Hyppocrates, affirmeth moderate eatynge and drinking, to be the castel of health. and many tymes such as be diseased and sicke, be cured onlye by abstinence. In prescribynge of abstinēce, the Phisitiō shoulde discretly consider who may best beare it, for as Gallen sayeth in his .2. boke of temperamentes. They ỹ haue small vaynes, haue but lytell bloude, wherfore they can not faste without hurtyng theyr bodies, & they that haue great vaynes, haue plentye of bloude, wherefore they maye the better away with abstinence, without any decay of theyr bodelye health or strength: of such

as be sicke, they ỹ be full of crude, & rawe humors, be least hurte wᵗ fastyng, yea the best remedye to all such is abstinẽce: but to be breefe none shoulde be cõmaunded to fast of the Physicion, but suche as be stronge, or elles be sicke of suche diseases as cũ of crudities. As abstinence, if it be geuen in seasõ, & to suche as hath nede of it, profiteth very muche, so it it be taken out of time, or be geuen to such as nede it not, it hurteth twise as much: It is taken out of time, whã ỹ bodye is weake & the disease easy to be ouercumme, or elles whan it is prescribed vnto such as be of nature cholericke, for in such it breedeth chollar & causeth feuers with many frettes and pinchinges both in the belly & also in the mouth of the mawe.

Slepe hathe the .ix. place, of

those thinges which healpe euacuation: howbeit all slepe dothe not extenuat, nor at all tymes, but that only which is taken the body being hungery, or elles by and by after exercise and labor: for the naturall heate in slepe is called in to the innar partes, whych whan it findeth no nutrishment nor meate to be altered and digested, it doth waste and consume the profitable humors of all the body, and so of necessitie it both drieth the body, & fessenneth it also: the which thing Hyppocrates witnesseth sayinge: Much slepe drieth his body which before hath bene to muche purged any manner of way. Also in hys .ii. boke that he writ of good ordar of diet, he affirmeth ỹ slepe extenuateth the body which fasteth or kepeth abstinence, and maketh

keth it coulde, consumynge all the humiditye wythin it. Of all other tymes, that slepe whiche is taken in the mornynge after exercise, dryeth the body most, & the same also doth slepe taken after bathes. For the bathe openyng the poores, maketh euacuation of all the excrementes which lurked in ỹ skynne, and slepe immediatly folowinge the bathe, calleth in the naturall heat agayne and wasteth the profitable humidity of ỹ innar partes. The .xii. kynde of euacuatiõ is the prouoking of vrine, which should be vsed whan ther is any obstruction, or any great abundaunce of humors about that part of the liuer, which in latten is called gibba or els in the raynes or bladder, for if the obstruction be in cauo hepatis (which as gibba is the plumppest

parte

parte and the toppe of the liuer, so cauum is the holowest parte & the lowest of ꝑ same) thē it is better to lewse the bellye, then to prouoke bryne. For Gallen sayeth as the toppe of the liuer, which before is called gibba is clensed by prouokinge of brine, so the holowe part of the liuer, which I called cauum is pourged by lewlyng of the belly. The which sayinge he repeteth in the .vii. chapter, of his .ii. boke that he write to hys frynde Glauco, and in many other diuers, and sundry places. In the prouokynge of brine ꝑ Phisicion must beware that there be no fluxe of blonde, nor exulceration in the raynes or bladder: for thē it is better to pluck from thence in to other partes of the body, thē to drawe from other places thyther.

The

The.xi. kynde of euacuation, is the drawinge downe of the spettell, or the excrement of the braine, by the mouthe: whose vse is, whā the breste and the instrumentes of brethynge shoulde be pourged: wherfore whan the spettell is equall bothe in quantitie, and collour, then it declareth the brest, & the instrumentes of brethynge, to be in perfit health: but whan it is otherwyse, that is to saye of diuers cullours & not equall, it declareth the instrumentes of brethynge, and the hole brest so farre to be distempered, as it differethe from hys owne naturall cullour, and quantitie. Wherfore the Physicion shoulde diligently consider what Hyppocrates hathe writ in the.ii. boke prog. and Aphor .43. & also in sūme of the other folowing.

The

The.xii.kinde of euacuation, is by holdyng medicynes in the roofe of ꝑ mouthe, which is called gargelyng, vnder the which kynde is cõtayned the puttyng of medicines in to the nose called nilynge: and these if they be vsed in theyr time, profiteth and healpeth the braine very much. The.xiii.kynde is the bledyng at the nose, which amendeth the obstructions of ꝑ brayne, & the distillations from the heade, in to all partes of the body: wherfore the Phisitiõ shoulde diligently attende that in bledyng at the nose, he knowe whan to stynt it, & whan not; For sũme tyme, whan it hathe bled but a verye litell, it must be staied incontinent. Sumtyme it is not stayed wout greate daunger, as yf it chaunce by the abundaunce of nawghtye bloude,

for

for then it is better to healpe nature to expell the nawghtie bloud, thē to stay it: wherfore euery Phisicion, shoulde wel remember this sayinge of Hyppocrates: whan so euer the bledynge at the nose, quieteth not the body, it must be stopped wͭ a dry medicyne. The. xiiii. kynde of euacuation, is wemens flowres, which chaunce to wemē at times appoynted of nature, that by the meanes of them, ẏ hole bodye may be pourged, and so health defended: wherfore if the flowres be suppressed at any tyme, excepte that tyme that the woman goethe with childe, or geueth sucke, it decayeth health vtterly, and marreth the good constitution of the body, as well as whan they runne to muche, which Hyppocrates witnesseth saying as foloweth.

Of

Of to many flowzes, cũmeth dis-
eases, but of to fewe oz not at all,
foloweth diseases of the wombe.
Yet in stopping of the flowzes, the
Phisicion shoulde behaue hym
selfe wisely, lest he stop them to
sone oz to late. Foz cũ wemen hath
them naturally longer, then other
haue, which Hyppocrates witnes-
seth saying: to such womẽ as haue
moyst bodies, their flowzes conti-
nueth long, & if they cũ not downe
quickly, they swell with all. The
xb. kynde of euacuation is done
by the hemozrhoides, which is the
name of certayne vaynes cũminge
to the loweste parte of the funda-
ment, by the which nature purgeth
the body of melancholye wherby
it deliuereth the bodye, of many
diseases: which Hippocrates affir-
meth, sayinge. They that haue the

hemozrhoides

hemorrhoides be take frō all paine of their sides, and inflammatiō of their lunges, nor shal be troubled nether with byles, scurfe, nor no kynde of lepry. Therfore the Phisicio must take great hede in stoppynge of them, lest they be the authors of great and perilous sicknesses, as of the dropsie, & consumtions. He that requireth a longer disputation of this matter let hym reade ouer Hyppocrates bokes, wrirten of the same matter. The xvi. kinde of euacuatiō is the fleshly or carnall copulation, which profiteth ỹ body much yf it be vsed moderatly and in due tyme: For it amendeth the fulnesse of the body, and as Aetius in the .viii. chapter of hys .iii. boke, & Agineta in the 3. chapter of his .i. boke witnesseth,

whan

whan the body is at the gro'weth it maketh it strong, nymb'le, and quicke, and amendeth the h'ard habyt of the bodye: For it m'ollifieth the instrumentes, and dil'ateth the pores and pourgeth the body of flewme: Moreouer it quickneth ỹ wit & pacifieth anger, wherefore it profiteth all them, that haue lost ther wyttes, either with anger or elles wt sorowe, it p'rofiteth them also, which haue the fawling euil: & such as haue heauinesse in theyr browes, and ache in theyr heades, many tymes be cured by it.

Which Hyppocrates confirmeth saying: carnal copulation, which is called venus, amendeth all diseases that cum of flewme, howbeit if it be vsed to much, it hurteth the eyes, and all the sensis, and the heed, senewes, brest, raines, loynes thyghes.

thyghes, and moꝛouer hasteneth olde age and deth, and vtterly dis-solueth the strength of the bodye: and hereof it commeth that they that vse it to much, be foꝛgetfull, and be weake & full of payne, both in their ioyntes, loynes, & thighes, & it bꝛingeth many to ꝯ strangury, & many to the gout. Of all tymes of the yere, it may lakest be vsed in thy spꝛinge, it is vtterly to be abhoꝛred in autumne, and in sūmar. Winter also by meanes of hys greate colde, is not very good: the best houre foꝛ it is as Gallē sayeth whan the body is in a meane, betwixte full, and emptie, and exceedeth nether in heat nether in colde, dꝛynesse noꝛ moysture. Therefoꝛe who so euer woyll vse it, let hym beware of cruditie, dꝛunkennes, hungar, werynesse, vomittynge, pour-

pourging of the belly, watchyng, and all other such as healpeth to dissolue the strength of the body. After moderate eatyng is the best time of it, and before slepe, for that amendeth ꝑ strength, and maketh that there foloweth no colde after it. For slepe immediatly folowing it, taketh away the werines of the muscles and senewes, and calleth in the natural heat: which maketh the concoction perfit. Moreouer this time is best and aptest, to the procreation of children for many causes: but especially because the woman whyles she slepeth, holdeth her husbandes seed beste.

The. xvii. kynde of euacuation is perspiratiõ, or euaporation, which is done ether by nature, or elles by medicine, which so finely subtylith the humors, that they passe by

the insensible poores of ỹ skinne, without any putrifiynge. Hitherto I haue declared the kyndes of euacuatiõ, ozemptines the which euery diligent Phisition must so well obserue, that he may knowe whan to vse this kynde oz that, oz elles whan to stop, foz sumtyme it is better to encrease humozs, then to diminisshe them. Finallye the Phisition shoulde obserue, and marke, howe he should make euacuation and where, and what, and whan, and how much.

¶ The. viii. chapter.

Of the perturbations, & sudden motions of the minde.

The

The Affections, which be the sudden motions, and perturbations of the mynde, ought not to be neclected of the phisitiō: because they be of great might, and make great alteratiō in all the body: ỹ whiche amongest al other, feare, Joy, angar and sorowe declare euidently. Feare by drawing the spirite and bloud in to ỹ innar partes leaueth the vtter pale for colde. Anger setteth the body on fire with mouing of the bloud to the vtter partes & as in anger the pulse beteth mightely, so in fere it beateth almost nothyng at all: sorrow is an affection wherby ỹ hart as though it were smytten, is drawen together, and doth tremble and quake, not without great sense of payne:

and so

and so by lyttel and lyttel whiles the sorowe goeth not away, the strength of the hart, is quite ouerthrowen, and the generation of spirites is letted, by meanes whereof, the lyke is vtterly extinct: suche a cruell scourge is sorowe vnto mã.

Feare and sorowe differ of this fashion, ỹ sorowfull mã suffereth that by lyttell and lyttell, which the fearfull mã doth suffer all atonse. Joy is a sudden motion, with the whiche ỹ harte reioysing dilateth hym selfe, and suddenly sendeth furth al hys naturall heat and spirites, wherby sumtyme it chaunseth that a weake body diethe in Joy, because for lacke of strength the hart cã not call in agayne his naturall heat and spirites. Aulus Gellius, in hys .xii. boke and. xv. chapter writeth ã hystorye worthy

to be remembred of one Diagoras ỹ had .iiii. sonnes, which were all crowned of the people in one day at the playes of the hil Olimpia, & whilest the people and his iii. sõnes reioysing, embraced their father, castyng theyre garlandes vpon hym, he died in theyr armes.

Philippides also a maker of playes whan he had ỹ victorie amongest the Poettes, whiche he loked not for, died by and by amongest them all.

Howbeit anger kylleth no man, because it nether cooleth the naturall heat nor yet dissolueth the strength.

The phisition shoulde marke earnestlye not onlye these, but all other affectes of the mynde also: partly, that he may know of them, what humor redoundeth: but es-

pecially, that he may lerne, how to reliste them: and by hys counsell master them in the ende.

¶ The ende of the seconde boke

The third boke

¶ The first chapter of the number of thinges a gaynste Nature.

THynges agaynste Nature be .iii. in number: the firste is the cause which goeth before the disease. 1

The seconde is the disease it selfe, 2
by whome the action is first hurt.

The third is the accidentes fo- 3
lowyng the disease.

This same parte of phisicke, which inquireth of the causes and the accidētes of diseases, is called of the Grekes, αἰτιολογικὴ καὶ παθολογικὴ. πάθος, soundeth nothing elles but the mouyng of any thing that is affected: wherfore he hath hys substance no lenger, then he is in mouing, altering, or changing: and so he differeth from affection taken specially, the which is nothynge elles but an alteration remayning in a thing that hath suffered: by this meanes, the disease and the cause, with the accidente, which be affections of oure body, as pale, and euyll culour, be called affections, and yet the same accidentes be called also passiōs. The reste which be the faultes of sumaction, as ouer much inanition, or retentiō, be alonly called passions

and

& not affections: because they be not thinges permanent, but is only, and remayne so long as they be in growing. Here it is to be noted, that a thyng may suffer .ii. manner of wayes: firste whan it suffereth of it selfe, as if the guttes suffer payne, of anye sharpe, or bytynge humors conteyned within them, which may be called theyr owne passion. Secondarily, whan a thynge suffereth not of it selfe but of another, as whā the head suffereth payne by reason of euyll vapowrs, cummynge from the stomacke, which is called a passiō by consent of other: ye shall finde this matter disputed more at large in Gallenes firste boke of places affected.

¶ The .ii. chapter. Of the causes of diseases

The

The cause of ȳ disease, is an affectiō against nature, going before the disease, and stirring it vp: which of it selfe, & firste, hurteth no action: but accidentally, that is to say, by other. And secōdarily, as by healp of the disease cummynge betwixt, as shall be shewed more playnly hereafter. There be .ii. manner of causes of diseases: one is externall so called, because it is outwardly receiued, and was not before within the body: as colde, and such other. The tother, is called internall, which is within the body, as humors putrified within the body, & growen out of temper. Gallē speaketh of no mo causes of diseases then these .ii. Yet Auicen w

other

other of the same layer, affirme that ther is an other cause, which ioyneth euer with the disease: and the takyng away of it, is as they say the curynge of the sickness: as yf rotten, or putrifyed humors, kindell a feuer, thē by theyr saying so soone as the putrified matter is takē away, ỹ feuer must cease of necessitie: howbeit it is for ỹ most part sene that ỹ feuer remayneth after the putrifactiō is clene gone. Wherfore it is euident, that Auicen, and all that be of hys opinion is foule deceyued therin: howbeit I thinke this to be ỹ thing, which deceyueth them. They define sycknesse as it were the actiō hurt alredye, and not that that hurteth

the accion

the actiō first, so that they call that the sickneſſe, which Gallen calleth but the accidente of the sickneſſe: & I coulde take Auicennes parte in this matter, sauinge that he agreeth with Gallen in the defining of sickneſſe, forgettyng hym selfe to be in contrary tales: wherfore I wolde counsel all yonge studentes in phisicke, to lerne the cauſes of sickeneſſe of Gallē, or elles of such as folowe hym, as Aetius, & Paulus Aegineta. Howebeit there is none to be compared with Gallen because he hath wrytten of them in suche a good ordar, as neuer any other hath wryt the lyke, and this I dare affirme that euerye wel lerned man, can do no leſſe thē confeſſe the same.

¶ The.iii.chapter, Of diſeaſes.

A diſ-

Diſeaſe, is an vnnaturall affectiō of the body, by which the action is fyrſte hurt, therfore it differeth frō the cauſe in that ꝑ the cauſe neuer hurteth anye action of hym ſelfe, but by meanes of the diſeaſe. Of diſeaſes ther be .3. chefe & principal kindes: one is in thoſe partes of the bodye that is called of ꝑ latins ſimilares, ſuch be ꝑ bones, ſenewes, vaynes, with all other ſimple, & ſparmaticke partes: another is in the inſtrumentes, as in the heade, eyes, handes, and feet: the thirde conſiſteth in them both. That diſeaſe ꝑ happeneth in ꝑ ſparmatick partes, is ſuch a diſtemperature ether of heat, coulde, dryneſſe, or moyſture, that it hurteth ſumme action, for a man

a man may be distempered in sum part and yet be hole, and not sicke: but whan the distemperature groweth so much, that it hurteth any action of the body, then it may be called a disease of the sparmatike partes. Wherefore who so is of this sort distempered, is sicke: and he that is distempered and hath no action hurt, may not be called sicke, but intemperat. For of them that be hole, yt sum shoulde not be temperat and sum intemperat, one of these. ii. muste nedes be true, ether all men alwayes to be sicke, or elles all men to haue one distemperature, which bothe be very false. The same distemperature which before I called a disease of ỹ sparmaticke & symple partes, is deuided in to. ii. Egall, & not egal: it is called an egall distẽperature, whan all partes of the body, are

distempered alike, as in the feuer hectica, which is a cõsũptiõ, wherin al partes of ẏ body, be like hote: and the contrary vnto this, is the distemperature, which is not egal as in that kynde of dropsy, that falleth in to the legges, and feete, and in all kynde of feuers, excepte the before named hectica. Of vnequall distemperature there is also ii. kyndes. The .i. is the only alteration of the qualitie, as the burnynge of the fire, or of the sunne. The .ii. is, besyde the qualitie, the fluxe of sum humor, as in ẏ kynde of swellynge, ẏ is called phlegmon, Besyde this of distemperatures, one is simple, and an other is compound: it is called simple whan on qualitie, as heat, or colde, excedeth alone: and compound, whan many excede together, as hot and moyste, colde and drye, excedynge

to gether, in one member. The tother kinde of disease which only is in the instrumentes, may be called the euyll constitution, or composicio of them. But there be .ii. kindes of instrumentall diseases, for sum be simple: and they be .iiii. in number, one is to be sene in the vncumly comformation, another in the number of partes, the thirde in the quantitie of eche part: and the .iiii. in the composition. The disease of conformation happeneth of the vncumly figure, as whan summe part is holowe from the natiuitie, or elles after by casualtie, which shoulde not, and also sum other part rough that shoulde haue ben smothe: of number, whan there be ether to many, or to fewe partes: of quantitie whan they be ether to big, or to litel: of cõposicion whan they be

they be put in wronge places, or whā they that shoulde agre togeather, doe not. The thirde kynde of disease, is common as well to the simple and sparmatick partes, as to the instrumentall: and it is the deuision of that that is hole, and of one pece, which diuision yf it be in the synnes or byndynges it is called anulsiō: in the flesshe, a byle: in the bone, a broken creuise: in the senowes, a conuulsion, or crampe. These diseases sumtyme be compounde, whiche is whan they be ioyned to other. Hytherto I haue brefly declared the .iii. first kindes of sicknesses, of the which sum be verye quicke, and sum be dull, or slow: Such as be very quick, wil be at the worste, in .iiii. dayes, or soone after. Of such as be quicke and sharpe, there be .ii. sortes, for

sum

sum wyll be at the worste, in. 14
dayes, and sum not vnder. 40.
All other diseases, which passe. 40.
dayes before thei be at ꝑ worst, be
called dul or slowe. But as quick,
and shorte diseases, haue theyr
begynnynge of bloude and
chollar, which be hote hu-
mors, so slowe & dull
haue theyr disea-
ses, beginnyng
of colde hu-
mors, as
of flewm
& melancholy.
Let this generall, and breke
declaration of diseases,
at this tyme
suffice.

¶ The. iiii. chapter, of accidentes.

This

THis worde accidente is take. 2. maner of wayes: generally and specially. generally, it signyfyeth any thing contrary to nature: specially, all thinges agaynst nature, except the causes of diseases, and diseases them selfes.

Therfore it is nothynge elles but an vnnaturall affection of the body, which foloweth the disease, as the shadowe foloweth the body. The accidentes specially taken, be deuided in to. iii. partes. For sum be the faultes & errors of actions, sum affections of oure body, other sum folow them both, ether by ouer much extretion, or retention of excrementes & other like such thynges. Of the error in actions, there be. ii. differences: animall, & natural. The faultes, or errors,

of the

of the animall actions, be yet deuided in to .iii. for ether they be faultes of ỳ sences, as of hearing, seinge, taſtyng, ſmellyng, kelynge, or els of mouinge, or finally of the principall actions, as of ymagtning, thinkinge and remembring. These be all the animall actions, of the which eche one may be hurt iii. manner of wayes: firſte if the action be vtterly extincte, as yf a man ſee nothyng at all: ſecõdarily, yf it be not vtterly aboliſhed, & takẽ away but decayed ſumthing or not parfit, as whan a man ſeeth but euen ſcantly as they do, which the ignorant call ſand blynde. Thirdly whã it is depraued, and wronge wraſted, as whan a man of forze, ſeeth thinges which he did not beholde with hys common ſenſe, as they do which loke a gog-

gell:

gell: And as it is euident, that all these fautes happen in the sight, so they happen also in eche one of the other before named sensis.

There be thus many as folowe naturall actions, appetition, concoction, digestion, pulsatiõ, attraction, alteration, retention, expulsion. Of the which eche may erre. iiii. manner of wayes, as is sayed before in the actions animall: and the fautes or errors of the same, be accidentes folowyng diseases. There be beside these. iiii. manner of accidentes, which be affections of oure bodies: as vnnaturall cullers, ether in ỳ hole body, or elles in sumpart of it: Fylthy sauors also ether of ỳ mouthe, nose, or eares and obscurde and vnnaturall sapores, belonging to the taste: and beside these, hardnes, drines, & rough

nes of the skynne.

As for the vnnaturall inanitions, or detentions from whense so euer they cum, they be contayned vnder one of these.iiii. differencis: For eyther they be vnnaturall i their hole substance, as that fluxe of blonde that is called commonly the emorroydes: or elles they are in theyre qualitie, as sumtyme it chaunseth in wemens flowres: or finally in their quantitie, they be founde vnnaturall, as the great abundance or lacke and scarsnes eyther of the vryne or sweat. The whiche euery one, is handeled to the vttermoste in Gallē, where he entreateth of ꝑ cauſes, of accidentes.

¶ The ende of the thirde boke

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The .iiii. boke

¶ The first chapter.

Of that part of phisick which teacheth the knowlege of thinges ỹ be past, present, and to cum.

THis is that same part of phisicke, the which (as I sayed before) contayneth the knowlege of thinges that be past, and the inspection, or the beholdynge of such as are present, and the prophecie, or prognostication of thinges to cum. And therfore the mo cõmodities it hath the more exactly it wolde be lerned: for first it teacheth ỹ knowlege of all passions, & diseases: in ỹ which (yf the Phisition be ignorant) he shall neuer be able, to do any thing worthy prayse, in the body.

Therfore that yonge studentes, may the more luckely, attayne to the knowlege, of this parte of physicke, I wolde counsell euery eche one of them, to reade diligently Gallens. vi. bokes of places affected: in the which he handleth this matter at the large. For so it shall be brought to passe that he shal be experte in the diseases, of euery part, be the part neuer so lyttell.

Who so is exactly sene in this knowlege, shal besides other, haue this especiall commoditie, which is, that among the sicke, his credit shall be greate: for the sicke man trusteth none so muche, nor is so well ruled of any, as he is of that Physitiō, which is able to declare thinges present paste, and to cum. Therfore the disease is easilye cured whan the Physition, and the

pacient,

pacient, be both against it, & moze-
ouer he shal beare no blame, what
so euer chaunce oz happen to hys
pacient, ỹ I may omytte the great
prayse, glozy, and renoune, which
with one consente shall be geuen
hym euery where. Therfoze Hyp-
pocrates counselleth all Physiti-
ons, diligently to learne this kno-
lege. The whiche, no man hath so
well discussed (I except Hippocra-
tes alwayes) as Gallen hath.
Wherfoze they that be able to vn-
derstande hym, let them go no far-
thar: but as foz yonge and igno-
rant studentes, (foz whose sake
only I haue taken this in hand) if
they reade diligently this littell
rude wozke, I truste though they
be not satisfied, yet they shall not
lese all their payne. Therfoze first
of all to the accomplysshynge, oz

gettyng of this knowlege, it is ne-
cessarye to expounde this worde
Crisis, which the lattyns call iudi-
cium, & in englisch it may be called
iugement: but at this present time
it signifieth any suddē mutation in
euery disease whether it be longe
or short, and this sudden mutation
is parted in .iiii. For ether the sicke
is made hole incōtinent, or elles is
in a greate towardnesse to health,
or dieth out of hand, or finally be-
cūmeth a greate deale worse. The
first of these mutations, which wi-
out any delay cureth the disease, is
simply and absolutly called Crisis,
The other which only amenderh
ỹ disease, is called crisis insufficiens,
which is to say ā insufficient iuge-
ment. The third is called mala cri-
sis, that is to say an euyl change, or
iudgement. The .iiii. may be called
both

both vnparfit and euyll also. To ꝑ knowlege of this chaunge which is called crisis, the .iiii. times of the disease, that is to say, the beginnyng, the encrealynge, the heygh, and declination, must be obserued, and marked of the Phisition. The beginnyng is deuided in .3. the first inuasion of the disease is the firste beginnynge, & is simple wout any bzedth. The .ii. hath bzedth, and continueth to the thirde day. The third is the tyme afterwarde, tyl ꝑ begynnyng of concoctiõ. The time wherin the sickness groweth, is frõ the begynnyng of concoction, vntil the disease be at his ful strength which before is called the heygth. The .iiii. tyme which is called the declination, begynneth after the heygth, and lasteth tyl the disease be ful past and ended.

Thẽse

These be the vniuersall tymes in
dissealses, besydes whiche there is
other called particular: as in such
feuers as kepe fittes, the begin-
nyng of the fitte, is the colde in the
vtter partes: the growynge is
whiles the body waxeth hote: and
the state, or hayght is, whan the
heate is egally dispersed through-
out the body: the declination, whā
the heat goeth away. Before I de-
clare howe to knowe this sudden
mutation, which of the grekes is
called Crisis, I thinke it expedient,
and necessary to shewe in fewe
wordes, the difference of ỹ signes
& tokens goinge before, which be
of thre sortes: of the first sort, is ỹ
signes of cruditie, and concoction,
as the excrementes of the bellye,
the bryne, and spettel: by the ege-
stions of the nether belly it is kno-
wen

wen how the stomacke altereth: the vryne ether declareth cruditie, or good concoction in the vaynes: the spettell showeth ether ỹ good, or euill constitution of the lunges, and instrumentes of vreathing.

These signes what tyme of the disease so euer they happen, kepe alwayes theyre power firme and stable: For the signes of concoction, alwayes declare healthy, & the cõtrary signes, ether great paines longe sickness, deth, or finally the turnyng agayne of the euyll. Of the .ii. sorte be the signes of life & dethe: as quicke slepe, easy vreathinge, goodnes of the pulse, like in face to them that be hole, hansume & cumly lyng in bed, sweat, and such as to these be clene contrary. Of the third sort be the iudgynge signes, of the which sorte

there

there be .ii. kyndes: for sum be as signes, and causes both together, as vomittynge, excrementes of the belly, the great quantitie of bryne, and sweates, bledynge at the nose, or the falling of humors out of one place in to another: and other be as signes alone, as watche, deade slepes, troublesum dreames, difficultie of breathynge, dimnesse of sight, dulnesse of sense, head, necke, and stomacke ache, singinge in the heade, involuntary teares, quiuerynge of ỹ neyther lippe, forgetfulnesse, face, eyes, & nose red, abhorryng of meat, vehement thurste, & other such lyke. All these, in that ỹ they declare any sudden mutation, be called iudgynge signes: and in that that they folow diseases, they be called iudgynge accidentes.

These

Theſe haue not theyr power alwayes firme, and certayne, as the ſignes of concoction, and cruditie haue, but they are to be liked if they happen after concoction, that is whyles ỹ ſickeneſſe is in the ſtate: and in the begynnyng, and before any concoctiõ, they be not only not to be belyked, but to be fered, as deadly ſignes. Concernyng ỹ Nature or propertie of ſignes, for this tyme, let this ſuffice: but as for ſuch ſignes, as declare ſudden mutation before called criſis, to be good. I entend yet (god willing) to ſpeake a lyttell more, whiche maye be knowen .iii. manner of wayes. Firſt yt before Criſis cum, there be concoction of the diſeaſe,

I meane

I meane of the bryne, the egestions, and spettell: the which eche, ought to be considered in hys proper place: For in the diseases of ỹ brest, & lunges, the spettell should be taken moste heade of, and beste marked, and yet the bryne ought not to be neglected, no nor the excrementes of the belly nether, but in an ague, which is without any inflammation eyther of the lyuer raynes, bladder, or splene, ỹ brine must be regarded especially: as yf the stomake, or mawe, be greued, the excrementes of ỹ belly wolde be considered before the other. Yet the bryne, is not then to be abiected nether. Secundarily yf the cũmynge of it, be signified by any of the iudgynge dayes, it is to be lyked of the Phisition: the declaration of the which dayes, I omyt, because

because I haue obserued that ther is in them, more error then truthe, more superstition, then knowlege: and by syde this, the scripture commaundeth vs Christen men, to obserue no dayes: yet yf any man be wylling to know them let him seke what Hyppocrates, & Gallen hath wrytten of them: & then I doubte not (though he be dull wytted) but that he shall quickly know what is ment by them. Thirdly it is good, yf the mesure, and forme of the excrementes, be correspondent, and aggreable to the disease: as yf in an hot burnynge feuer, the sicke blede at the nose: or after a feruent shakynge, sweat much, and hot in all partes of hys bodye: or vomite muche chollar, or finally voyde much by syege, for so ỹ feuer tertian shoulde ende: the quotidian not

only

only by much sweatyng, but also by the avoydynge of flewme, both vpward, and downward, in greate quantitie. The frenesie, is iudged by much hot sweat, cummynge in euery parte of the body, but especially yf the head sweate feruently: yet sumtyme it is iudged and ended, by bledynge at the nose: howe be it in the lythargie, bledynge at the nose is euyll.

The pleuresie is betwixte these. ii. For bledyng at the nose in it, is to be lyked better, then in the lithargy, & worse then in the phrensie. The inflammacions of ỹ liuer and splene, be alwayes iudged by bledynge at the nose: the liuer, if it blede on the right side, and ỹ splene of the left: beside these, the age and complexion of the sicke, and also bys former diet, and place wherin

the

the ſicke abydeth, with the tyme of the yere, and the preſent conſtitution of the ayer, be to be conſidered of the Phiſitiō, whiles he iudgeth criſis to be ether good or euil. For as the diſeaſe is cholerike, & all theſe cholericke alſo, it is neceſſary that whan criſis happeneth, chollar plētifully to be voyded: ſo if flewme redounde it is nedefull for flewme to be pourged: if diuers humors, ỹ euacuation muſte be alſo of diuers humors. But whan the Phiſition ſhall know theſe thinges exactly, then of ỹ ende, he may eaſily know the reſt: for yf the ſicke, which alredie hath ſuffered criſis, be deliuered of his ague and other accidentes & be better culloured, hauyng alſo better pulſes, and more ſtrength to riſe, without doubte the criſis was good.

The

The knowlege of the euyll Crisis, as ther is in it much coniecture, so ther is also in it much incertaynty: For as where nature is strong, and ruleth easily the humors, she moueth orderly, and maketh an ende of her actions: so whan she taketh a fall, her motions be both incertayne, and inordinate, and therfore hard to be knowen. wherfore such a case requireth an artificer, and a well exercised Physitiō, the which may firste declare whether there shall be any Crisis, at all or no: secūdarily wether this day, or that: last of all whether it shall kyll the sicke forthwith, or but only hurte hym. What shoulde nede many wordes, by these .3. it is easily to be knowen whether the sick shall die, or liue: firste, by the kinde of the disease: secundarily, by the greatnesse of it,

of it: thirdly, by the manner, and fashion of it: fourthly by the mouyng of it. The kynde of the disease, is knowen of ỳ accidentes folowing it, as in example: the pleurisie is knowen by the pryckyng payne of the syde, ỳ difficultie of brething by the feuer whiche alwayes is annexed to it, by ỳ coughe, & hardnesse of the pulse: but ỳ greatnesse of it, may be learned by the quantitie, & vehemency, of the forsayde accidentes: and the manner of it, by the accidentes which folow it: as yf they be many in number, yf they be longe, mightye, and euyll, or such as to these be cleane contrary, the mouynge of it, by the tyme of the partes of the fit. To these .iiii. the consideration of the cũtry, the tyme of the yere, the nature, & cõstitutiõ of the sickmanes

body, with other such, as is in this same chapter before rehersed is necessary also. Of these, that Phisition which is an artificer, shall easily iudge life or deth in his pacient: & he ỹ is not, let hym speake no farther thē he knoweth, & so he shall sustaine no blame nor shame.

¶ Of the vryne. The .ii. chapter.

Eing that the vryne is the alonly marke of ỹ liuer & vaynes, in what error thinke you that the Phisitions are now a dayes which take vpon them, to iudge all diseases by the vryne: which is as absurde & impossible, as of the spettell, to declare the greefe of the bladder, and raynes: wherfore seinge that agayuste all knowlege, and good lernynge, they do so shamefully abuse the lookynge of the water, &

deceyue the poore, ignorant, and ſimple people ſo craftily, I thinke them worthy to be called, as Ariſtophanes calleth them, couetouſe and vnlerned Phiſitions, ſithens that they eſteme more theyr filthy lucre, then the truthe. But nowe to my pourpoſe. The vryne is the extrement and watry ſubſtance of the blood, which after ỹ concoction doone in the vaynes, is drawen thenſe by the kidneyes or raynes, in to the bladder, where it is reſerued tyl it may cõueniently be let out: in the beholding of the which, ther is .4. thinges to be cõſidered, which be theſe folowing: ỹ ſubſtance, cullar, quantitie, & cõtentes of ỹ which no man can wel iudge, which knoweth not parfitly ỹ holſummeſt, & of all other the beſt vrine, wherto he may cõpare the reſt.

The beſt water, or vryne, and the which is of a temperate man, in ſubſtance is nether to thicke nor thinne, but moderate, in quantitie as much, & no more then he dronk: in cullar ſumwhat inclinynge towardes yealowe, hauynge a white, light, and equall ſediment: & ſuch a water as this, of a yonge Phiſition ſhoulde often be loked vpon, to the entent that whan he ſeethe any other differ neuer ſo litell from it, he may forthwith cõiecture the ſame man, whoſe water he hath ſene, ſo much to differ from parfit health, how much hys water differeth from the other.

Now after I haue ſhowed which is the beſt water, ther remayneth behynde, the declaration of ſuch thinges as is in ỹ vryne, eſpecially to be cõſidered: which I pour-

pose

pose to declare orderly. The sub-
stance of the vryne, is ether thicke,
thynne, or moderat and equall be-
twixt both. That which is mode-
rat, is of all other the best, and yf
it be to thinne or thick, it declareth
vnparfit consoction: Of the thyn
vryne, there is .ii. differences: For
the one is pilled thynne, and clere,
and so remayneth styll: and the
other is pilled thinne and clere,
and after becummeth thycke and
troubled: but they be both crude, &
rawe, and doe lacke concoction,
& thus they differ: The tone signi-
fieth extreme cruditie, declarynge
nature as yet, not to haue begũne
any concoction. The tother show-
eth that nature hath begun coneo-
ctiõ but very lately. The trouble-
sumnes signifieth great plenty of
wyndie spirites, to be mixt with
their

the watry substance of the vryne. Of thycke and troubled waters, there is also .ii. differencis: yf it be thick whan it is pissed, then afterward it wareth clere, hauing a residence in the bothome, which proficieth of sum inequall turbulent matter remayning behynde in the vaynes: And on the other side, sum other water, whiche after it is made is thicke, and remayneth so stil: which signifieth great trouble and agitation, as yet to remayne in the bloode. Hitherto I haue declared the substance of the vryne, wherfore now foloweth the cullar: of the which ther be .vi. differencys inespeciall, which is white pale, tawny, yealow, red, & blacke: for all the rest be contayned vnder these. Vndar white is contayned the cullar of cristall, snowe, &

water,

water, the which all signifie great crudities. Not so whyte as these is milke, horne white, & the heartes of a chammell: And as the vrynes of these cullars, differ from very white, so they declare better concoction. After whyte they be next, that be sum deale pale, the which because they be a littell tincte, they ar not extreme crude. A pale cullar is made, by the mixture of chollar, and water together, so that in the mixture there goeth but a litell chollar, to a great dele of water: of pale by meanes of concoction, sũtime is made a light tawny which Actuarius, taketh to be the cullar of gilt. After a tawny followeth a light yelow, which is a cullar like the floures of cartamus, which is commonly called the gardyn safaron: after the which, commeth yealowe, whiche is the cullar of

saffaron: and a light red, whiche is ỹ cullar of a certayne drug, called bolum, is next: then red it selfe which is the cullar of a cherry: after these is a darke red, whiche is the cullar of a mulberry: and yet there is a darcker, which is made of whyte, and red, egally myxte together, and of the latyns it is called, Venetus: grene is the cullar of beetes, whiche the gardiners call the whyte beetes, or elles the cullar of ỹ precious Emmorovde: Beside these, there is yet other cullars, as the cullar of oyle, the cullar of lead, and all cole blacke cullars, which is knowen almost of euery chylde. yf I haue here in the discripsions of cullars, misse or wronge named any cullar, I praye the paynters, to accept my good wyll, and pardon my ignorancye

rancye: in the iudgyng of cullars ẏ Phisiciō shoulde be prouident, because that oftentymes, with euery light occation, the cullar of the vrine dothe alter, and change, not only in them that be sicke, but also in thē ẏ be hole: & of this mutatiō, or chaunge there is .3. special causes. The first is meate not wel altered, or disgested, which is not apt to make bloude, wherfore it changeth the cullar of the vryne to ẏ same cullar that it selfe is of, which is wont to happen to them that is sicke and diseased, yea and sumtyme to such also as is hole: moreouer sum medicine will alter the cullar of the vrine. The second cause of ẏ altering of ẏ cullar in ẏ water, is the drinke: for the vryne cōmonly kepeth the cullar of those thinges which is receyued in the

drinke,

vrinke. The.iii. cause is the colly-quation of such thynges, as con-sume and melt in the body, as the fat, which whan it waxeth, for the most part cullereth vryne. Besyde these there be other causes also whiche do the same, as exercise, hungar, slepe, watche, w a great many other such like. which in the beholdynge of the vryne eche one by hym selfe shoulde be diligently considered of the Phisition. Now I entende to declare what may be conjectured in the vrine of the sub-stance, & cullar. A thinne vrine, sig-nifieth the lacke of natural heat, not without the obstructions of ỹ liuer, raynes, & splene, by meanes of erudicie: A thicke declareth ex-cesse of matter, & humors fillinge the belly, guttes, and the holowe partes of the liuer: which yf it be sene in a feuer, thynne goinge

before, it signifieth the dissoluing of ỹ feuer. But if after ỹ the feuer is alredie cũ, ỹ vryne appere thick, nor in continuance of time wareth no thinnar, thẽ it signifieth plenty of humors. Concernyng ỹ cullars what white, pale, yelowe, & read signifie, partly is alredy declared, & more may be gathered, of these ỹ folow. The darke red which is the cullar of the mulberry, showeth ỹ the bloode burneth in the baynes. The grene signifieth the worste kind of chollar to be encresed both in quãtitie, & qualitie. That vryne which hath ỹ cullar of oyle, showeth ỹ colliquatiõ of ỹ hole body, or elles of ỹ raynes only. The blacke water sumtyme declareth healthe as in the pourginge of melãcholy, but if grene went before, thẽ it is a very argumẽt of death, & it is more

to be

to be feared in men then wemen. Now we be cũ vnto the quantitie which in them that be hole should be so much as was dronken. The water exceedeth in quantitie for ỹ most part, by meanes of these causes folowynge: first whan a man eateth and drinketh to much, the meat being to moyst, or the drinke being watriche wine. The second whan he hath taken medicynes, which prouoke vryne. The thirde whan the raynes is distempered with ouer much heat. The forth whan the belly is drier, then it ought to be naturally. The fyfte whã ther procedeth no euacuatiõ of ỹ belly nor other wayes, which Hyppocrates witnesseth, sayinge: Water much in quantity, made in the night, prophecieth of a small siege: Litel water hapneth of cõ-

trary

trary causes: First of littell drinkynge, drinesse of meates, muche exercise, and other lyke vnto these, which be wont to dry the body. Secondarily, for meates & medicyns whiche for their grosnesse, make obstruction in the liuer and splene, and other places. Thirdly for the grosnesse and clammynesse of humors. Forthly for the plentifull pourgynge of the belly. Fyftly for the vehement heat, and drinesse in a feuer. Sixtly, for the weaknesse of the excretiue power, both in the raynes & other partes seruynge to the avoydynge of the water, or vryne. The .iiii. thynge which in the vryne is to be considered be the contentes, so called (I thynke) because they consist in euerye parte of the altitude of the body of the water. And as the

heygth

heyght of the body of the water is deuided in to .iii. as in to the bothome of the bryne, the brinke, or highest region, & in to the middell of these extremities: so of the contentes sum swymmeth in the top, and other hangeth in the middell, and sum goeth to the bothom.

In ỹ contentes ther be .iii. thinges to be considered, ỹ substance, cullar, and quantitie. The substance, because sũme be thicke, and other sum thynne, and sũme in a meane betwixt bothe. The contentes of healthy waters, be moderat of substance, light, & egall. They be called light, which be continuall & of of one pece, not rough, nor broken in any part, & suche as is to these contrary may be called rough. Cõtentes ỹ be grosse, signifie copie & plenty of crude, & raw hymors in

the

the vaynes, & sumtime ỹ strength of the excretiue facultie, in pour-ginge superfluous humors. Con-tentes ỹ be thinne, signifie weak-nesse of nature in ỹ secõd cõcoctiõ, & declareth also grosse humors to be subtyled, & made thynne. Con-cernyng the cullar of contentes, sũ be very whyte, summe pale, sũme yealowe, sũme red, sũme bluddy, sũme blacke, & sũme of diuers cul-lars. Contentes very whyte be ei-ther peces of slympe humors, or els matter to much baked: whiche commeth from sũme of the innar partes: pale contentes be euill, be-cause they decline from the natu-rall cullar: yealowe be euyl also, in-that ỹ they declare the ouer muche encreasinge of chollar: red signifie lacke of concoction, and the conty-nuynge of the disease. Bloddie de-clare ỹ the blood is not throughly

labored of nature: blacke signifieth ether ỹ mortifiyng of naturall heat, or elles the pourgynge of melancholy. Nowe since that I haue wekely declared the cullar, and substance of the contentes, ther remayneth behynde the quantitie, which if it be much, as it showeth the nurisshynge of the body, so it dothe the fortifiynge of the excretiue facultie. For whyle nature laboreth much in alteryng the nurisshemente, she must nedes make many excrementes. The scarcity & lacke of cõtentes, happeneth ether of fastyng, or exercise, or obstruction in ỹ vaynes, or finally of ouer slowe concoction. Sumtime there is an euill sauor in the vrin, which signifieth ether rottennesse of sum part of the body, or elles the mortifyinge of the hole body: specially

ỹ the

yf ẏ substance, & cõtentes be euill.

¶ Of the excrementes of the belly.

The.iii.chapter

That siege, or excrement is best, &, moste naturall, whiche is soft, and lieth together hole, and well compact, made at the accustomed tyme in health, and in quantitie, correspondent to that ẏ is eaten: of the contrarye part, that is an euill and an vnnaturall siege, or excrement which is hard, thynne, or rough, not made in ẏ accustomed howre of healthe. If the siege be very much cullared, it is euyll and signifieth ouer muche chollar in the guttes: and if it be not tincte at all, but like vnto the meat whiche was eaten, it signifieth cruditie, &

no chollar at all to reſorte to the guttes: but if ỳ ſiege be yealowe in ỳ declination of the ſickneſſe, thẽ it declareth the body to be pourged of chollar very well. If the ſiege be grene it ſhoweth that there is great plentie of ruſtie chollar: and yf it be blacke it ſignifieth ether the abundance of melancholy, or elles the aduſtion of blood in the ſtomacke. Yf it be of the cullar of leade, then it betokeneth the mortifiynge of the innar partes, or at the leaſte an extreme colde in the ſame. If it be ether fatty, or clammye, & no like meat hath be eaten immediatly before, it ſignifieth the hole body to conſume. If it be verye muche ſtinkyng, it is a ſure token of putryfaction. In theſe thinges, the nature and qualitie of the meates, be as well to be cõ-

ſidered

sidered, as the imbecillitie an weakenesse of the guttes, in suffe-ring fluxes, and reumes from the head. whan the excrement in cum-mynge forth maketh any noyse, it declarethe winde to be mixte w thynne moysture, and the funde-ment to be drawen nere together. Whan any wyndye spirit striueth with moysture, then commonly there remayneth sum fome in the siege. The siege being diuers in cullar, showeth ỹ body to be diuer-sly affected: wherfore for the most part it is a signe of long sickenesse.

¶ Of the spettell. The. 4. chapter

THe spettell is to be consi-dered in all diseases, but especially in the diseases or griefes of the brest, and lunges: in the which diseases, yf the pati-ent spet nothing at all, it is a toke

of

of extreme cruditie: but if he spet, though it be moyst & crude it signifieth the first part of the disease, which is the beginning to be newly ended: after that it is more baked & cummeth vp first a litteli, & then more & more, thē the sickneſſe is almost in ỹ state & at the worſt, & whan it is well baked, & cūmeth a great pase, then the disease is alredy in the state, which is to say at the heyght, because thē it cā grow no hygher, & after cummyng lesse, wt more eale & lesse greke in coughyng, and takyng of breth, beinge also well cōcoct, & not crude, it signifieth ỹ sickneſſe to decline, & depart. Yf the spettel be sumthynge nigh vnto yelowe, wt a light fome vpon it, it is a token, of cruditie only, without any furthar euill. But if it be very yelow, tawny, grene, or

black,

blacke, or clammy wt much fome, it is not to be beliked at all: if it be blody, it is nothynge so euyll as blacke and yealow, but the manner of excretion, must also be well marked: For if it cum vp easily, thē it is to be accounted good, and yf not but wt difficultie of brethyng, thē it is euel. The absolute note, & marke, of concoction is whan the spettel is light, white, and egal, & of substance nether thynne, nor thicke: yf the spettell be thynne, & not blacke, it signifieth nothynge but the lacke of naturall heat, but yf it be the cullar of leade, or rustinesse or blacke, it is extreme euyll.

¶ The .v. chapter of the pulses.

The pulse is a sensible mouynge of the hart and Arteries, (that is to say vaynes, hauing two

two coates growing of the hart, & carrynge both blod and spirit) by the which they be lifted vp and let done againe. This mouynge hath ii. vses: For in the dilatynge of the arteries, colde Ayer is drawen in which doeth not only stirre vp, but also refresheth the vitall power, wherof the Animall spirites be made, and in the submission, or cõtraction of the forenamed Arteries, the smoky excrement whiche came of burnte & humors adust, is expelled. Paraduenture summe will loke, that here in this place I shoulde haue declared the differencys of the pulses, because that wout the knowlege therof, there can be no diuinatiõ by the pulses. Howbeit I willingly at this time omyt them, because Gallen and

Archi-

Archigines with other mo auncient writers are not as yet agreed of them, & Cornelius Celsus (non of the worst Phisitions) semeth to doubt much whether any thynge may certaynly be conjectured by them or no. But this I am assured of that though I should haue set them furth so playnly as I coulde for my lyke, yet they shoulde not haue bene throughly knowen, but of such as alredy be well entred, & practised, not only in the workes of Phisicke, but also in Arithmaticke, and Mathamaticke: and as for such let them serche what Gallen and other olde phisitions haue wrytten: For to them this litte rude boke is not written, but only to suche as are ignorant in the lattyn tong, ỹ they may by healp of this my boke, not only lerne sũ-

thynge

thyng for theyr bodely health, but also saue theire money, which they dayly wast in feeding such Phisitions as be not lernyd, wherfore gentyll readers accept my good wyll though I haue not satisfied youre expectation, remembrynge the olde poetes sayinge:

Rebus et in magnis est voluisse satis.

which is to say that in matters of weyght, to haue ben wyllynge it is sufficient.

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